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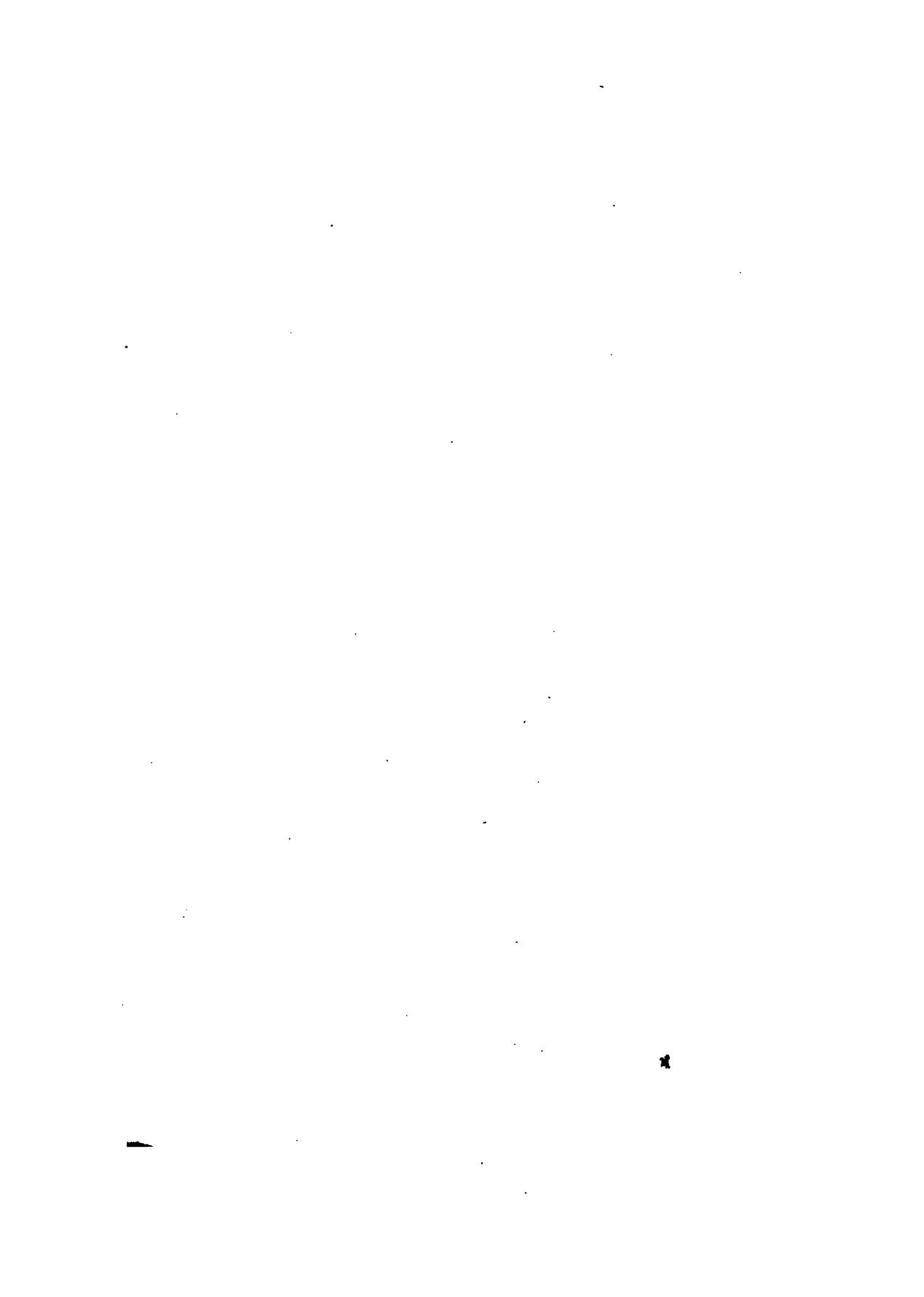


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ΠΡΟΣ ΡΩΜΑΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

ST PAUL'S EPISTLE TO THE ROMANS:

WITH NOTES

BY

CHARLES JOHN VAUGHAN, D.D.

HEAD MASTER OF HARROW SCHOOL,
AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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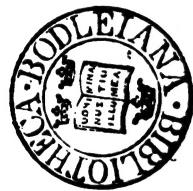
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TO
THE SIXTH FORM
PAST AND PRESENT,
OF
HARROW SCHOOL.





PREFACE.

BY dedicating this work to my elder Pupils at Harrow, I hope that I sufficiently indicate what is and what is not to be looked for in it.

A glance at the following pages will show that I enter into no competition with those who have sought to provide the students of Scripture with large materials of theological information, or to guide them through a labyrinth of conflicting interpretations. These are important objects, and learned and able men in our own country are pursuing them. But mine has been a different and a humbler aim. I have set before myself the case of readers who require rather results than processes of investigation, and have sought not so much to argue and to discuss as to interpret and to teach.

I have long felt that there was a work still to be done in connection with the study of Scripture, in which it would be an unspeakable happiness to bear even the humblest part. The interpretation of the Word of God is too apt to degenerate into

a censorship of its human interpreters. Men are satisfied to drink of a very turbid stream who might slake their thirst at the living spring. The *προφήτης*, instead of being the very mouthpiece of the *μάντις*, becomes the mere echo of surrounding *προφῆται*. Gifts are exercised in the collation and comparison of previous commentaries, which would be invaluable if brought to bear immediately on the living oracles themselves.

I believe that, to a mind educated in the study of ancient writers, and a heart disciplined for the pursuit of Divine knowledge, the Scriptures will gradually unfold their own meaning as the reward of a patient and a trustful study. On the other hand, if this process be interfered with by the premature presentation of the opinion of a human commentator, the clearness of the vision will inevitably be disturbed, now by a prepossession, and now by an antipathy, alike inconsistent with the spirit of calm and candid enquiry, and uncongenial to the very climate in which such processes should be carried on.

It will not be supposed that I undervalue the work of those who, in the study and explanation of Scripture, have availed themselves of every help furnished by the labours of those who have gone before them. Such a tone would indeed give little

promise of success in a toil of which the first condition is humility. Still less can I hope that the present commentary on the Epistle to the Romans will afford a specimen of that method of interpretation which I have spoken of as desirable. Its deficiencies are many and obvious. My very anxiety that it should be an independent testimony has necessarily rendered it most incomplete. I have abstained, throughout the whole of its preparation, from all use of the notes or commentaries of others. I have desired to catch and to represent the meaning of each passage and of the whole, without deriving it from any secondary source. For almost eighteen years, at intervals, I have been occupied in this study. Each single note is the result of some honest labour. Every reference, whether in illustration of language or of doctrine, has been minutely examined and deliberately chosen. In some cases, the interpretation given has been selected from amongst several which occurred to me ; selected perhaps after long hesitation, frequent reconsideration, and some changes of mind. When finally chosen, I have nevertheless stated it *alone*, as the conviction of my own judgment, and in the hope that the judgment of others may ratify it. In almost every instance, I have added proof to assertion, deriving that proof invariably from Scripture

itself, and generally from some parallel expression in the writings of the same Apostle.

How often I have seemed to myself to arrive at positive certainty as to the intended sense of some difficult passage, by the help of light thrown upon it from another, it is not for me to say. If I express a thankful hope that it often has been so, let it be for the sake of adding a reverent testimony to the harmony of the Divine Revelation, and to the power and dignity of its enunciation by St Paul.

That that enunciation is made in language deserving to be carefully examined, because, like the language of all intelligent men, it expresses thought, and means what it says, ought not to require to be stated. The idiom of St Paul may differ in some important respects from that of the Attic writers, and yet not be on that account loose or accidental. Hellenistic Greek, if in one aspect a corruption, is in another rather an over-refinement, of the Classical original. Its departures from the purer model are not all provincialisms or vulgarisms. It has laws of its own, and those laws can in some measure be traced and should be studied. And with reference to language generally, it is surely the right of every author, to have his words regarded as intentional and not casual, if they

will bear an intelligible sense in their legitimate construction. One of my principal endeavours has been, to trace through the New Testament the uses of the more remarkable words or phrases which occur in this Epistle, arranging them, where the case required it, under their various modifications of sense, so as to render (if it might be so) some service to the study of other parts of Scripture. In no instance have I allowed myself to travel, except by actual necessity, from the Scriptural into the Classical field.

On the other hand, St Paul's exposition of Divine truth is ever of what may be called an occasional as opposed to a systematic character. Not accidental, with reference to the inspiration which dictated, or to the Providence which guided and preserved the writing ; yet incidental, as regarded its human author, the circumstances which elicited it, and the wants to which it ministered. A man full of faith and of the Holy Ghost addresses himself, in an epistolary form, to a congregation known to him personally or unknown. In the former case, it is natural that his letter should abound in reminiscences of past intercourse, expressions of gratitude for kindnesses received, and of anxiety for the permanence of that work of which he had witnessed the commencement. In the latter case, it is equally natural that he should carry his readers at once

PREFACE.

into that region in which his own best and highest life is exercised, assume their communion with him in things felt to be all-important, and expatiate with them, as their guide at once and their companion, among the mysteries, the revealed secrets, of the very world to come. The Epistle to the Romans is of the latter order. This congregation was one which St Paul had not yet visited. In an Epistle therefore addressed to it we should expect general topics to predominate over personal. But an Epistle, whatever be its subject, and to whomsoever it may be addressed, is an Epistle, a letter, still. It differs essentially from every other kind of writing; from a speech, from a discourse, from a treatise, from a meditation. We must scarcely attempt to divide it into sections. We must scarcely imagine it to have been written upon a preconceived plan. We expect in it sequence, not system; coherence, not composition. It is enough if each sentence, each topic, flows easily out of the preceding; if every thought suggests the next which follows, by a train not of elaborate reasoning, but of natural association. Taking it as it is, we may show its connection, we may trace its argument; but we mar its beauty, and we miss its meaning, if we reduce it to a framework of premeditated heads and formal subdivisions.

While therefore I have laboured, even at the risk of some repetition, to follow from step to step both the substance and the language of this Epistle, I have abstained from any attempt to give, whether beforehand or afterwards, a detailed analysis of its contents.

A life of almost incessant practical labour affords little room for studies which, to be worth anything, ought to be prolonged and continuous. Nevertheless I cherish the hope that I may yet add something to this work; something, at all events, to correct its errors; something, it may be, to carry a similar process into another Epistle of St Paul.

For the present, I would commend this portion of my undertaking to the use of those for whom it is specially designed.

I desire to record my impression, derived from the experience of many years, that the Epistles of the New Testament, no less than the Gospels, are capable of furnishing useful and solid instruction to the highest classes of our Public Schools. If they are taught accurately, not controversially; positively, not negatively; authoritatively, yet not dogmatically; taught with close and constant reference to their literal meaning, to the connection of their parts, to the sequence of their argument, as well as to their moral and spiritual instruction; they

will interest, they will inform, they will elevate; they will inspire a reverence for Scripture never to be discarded, they will awaken a desire to drink more deeply of the Word of God, certain hereafter to be gratified and fulfilled.

There are also Christian laymen, who would gladly study the New Testament in its original Greek, if they could find a guide neither verbose nor disputatious; contented to give the true, without expressly negativing every erroneous interpretation; avoiding theological technicalities, and yet telling them, distinctly and accurately, what St Paul himself wrote upon topics of paramount and unchangeable interest. To minister in any manner to the wants of such students of Scripture would be its own reward.

I will not disguise my hope that this publication may possibly, in some few instances, be of use even to a different class of readers. My own special study of the Epistle to the Romans began in preparation for expository Sermons, delivered weekly, during 1842 and the two following years, in St Martin's Church at Leicester. If I could indulge the expectation that these Notes might aid a similar plan in some other Parish, furnishing a brother Clergyman, whose strength and time may be too heavily tasked to leave much room for independent research,

with the bare elements of exposition, to be clothed by his own experience and zeal with the better part of all preaching, its sympathy and its exhortation ; I should indeed feel that I had reaped an abundant harvest, for which no words of mine could adequately express my thankfulness.

For the text of this Edition of the Epistle to the Romans I am indebted to my friend the Rev. B. F. Westcott, M.A., late Fellow of Trinity College, Cambridge; whose name will be a sufficient guarantee for the learning, accuracy, and ability with which that most important part of the work has been performed. Mr Westcott has thus allowed me to anticipate (with regard to this Epistle) the publication of that complete recension of the text of the New Testament, on which he has been for some time engaged. For everything connected with the text (except indeed the punctuation) Mr Westcott has kindly permitted me to make him responsible. The principles on which his revision has been made will be found clearly stated in his own words which follow.

SEVENOAKS,
August 6, 1859.

“IT has been our¹ object to give a text which contains what appear to be the exact words of the Apostle, even in points of orthography, simply from the consideration of the evidence, without paying any regard to the *textus receptus* or to any other standard. With this object we have made use of every kind of evidence, external and internal, not confining ourselves to authorities of a particular date, nor disregarding considerations of style and language. Without attempting to fix very rigidly the limits of the different groups or ‘families’ into which the external evidence—MSS., Versions, Quotations—may be divided, any one who has analysed the various readings in a few chapters of the New Testament, will see that, as a general rule, certain authorities have a kindred character. This being so, it is necessary to estimate the relative value of the different *groups* of authorities as well as of the *individual* authorities themselves; and the *group* which represents the most ancient text must, without doubt, have the greatest weight, the most ancient text being determined, in the first instance, purely historically. If all the authorities which this class includes—manuscripts of various dates from the 4th to the 14th or 15th century, the oldest versions, the earliest quotations—are unanimous, then the text may be considered certain, and the variations which exist can (in point of fact) be traced to some well-known cause of corruption. When, however, the members of the highest class differ among themselves, then problems of various difficulty arise

¹ In the revision of the text I have been throughout in constant communication with the Rev. Fenton J. A. Hort, M.A., without whose help I should not have undertaken the task. Though Mr Hort is not answerable for every reading which is adopted, I believe that our points of difference are not more than two or three. I owe to Mr Hort particularly a sense of the importance of the various readings in iv. 1 (*om. εὐρηκέναι*), and xiii. 5 (*ἀρδγκην ἵνωρσεσθε*), and of a change of accent in *κρινεῖ* for *κρινεῖ* in ii. 16.

which do not admit of any uniform mechanical solution. It frequently happens that a various reading is confined to one of the subsidiary groups which are formed within the main group—to Western authorities, for instance, in conflict with all others, or that it is an obvious gloss, or an interpolation, or a transitional reading, and when this is so, there can be little doubt as to the decision. But sometimes the authorities are so divided that an absolute judgment is at present impossible. Either a most important Greek MS. stands nearly alone, and yet is supported by strong internal evidence; or internal evidence is against the best attested reading; or the variations are such that they point to a corruption anterior to existing authorities. In such cases, and they are comparatively very rare, the alternative readings are always given in the margin, so that every reading is noticed which seems to have a *bonâ fide* claim to be considered as part of the true text. Other readings have an interest from peculiar causes, as illustrating, for instance, either the source or the progress or the limits of a corruption. To notice these particularly would render it necessary to enter into details foreign to the present work; but the student will find (on reference to any critical apparatus) examples worthy of attentive consideration in the following passages of the Epistle: i. 32; ii. 17 (*iδέ*); iii. 5 (*κατὰ ἀνθρώπων*); 9; iv. 25 (*δικαιοσύνην*); v. 16 (*ἀμαρτήματος*); vii. 6 (*τ. ν. τοῦ θανάτου*); 25 (*εὐχαριστῶ*); viii. 1; 24; xii. 11 (*τῷ καιρῷ*); 13 (*ταῖς μνείαις*); xiii. 12 (*τὰ ἔργα τ. φ.*); xiv. 6; xv. 24; 32; xvi. 17, 18.

“The only passage in the Epistle which presents any critical difficulties of a peculiar character is the great doxology which is found in the mass of later MSS. at the end of Chap. xiv., and in the most ancient at the end of Chap. xvi. This difference of position is evidently the result of some earlier variation, of which traces remain in intermediate readings, for the doxology is inserted by some MSS. in *both*

places; and in two (or three) it is omitted entirely. And yet further the variations which exist in xvi. 20, 24, point to successive attempts to harmonize it with the form of the context. In several respects the passage offers an analogy to the famous *pericope*, John vii. 53—viii. 12, but, with this difference, that internal evidence is decisive as to its Pauline origin. Whether it may be possible that the Epistle proceeded in two forms from the Apostle's hands, the one closing with Chap. xiv. and the doxology, the other extended by the addition of the two last chapters after the omission of the doxology, or whether any other more satisfactory explanation can be offered of the phenomena of omission, repetition, transposition, authenticity, must be left for further investigation.

“Many points of orthography, such as the spelling of compounds of *σύν* and *ἐν*, must be regarded as still unsettled. The best MSS. do not in all cases observe a uniform rule, and some of those which most constantly preserve the *ν*, contain such singular mistakes from sound in other cases, that it would be rash to trust to their authority alone. For similar reasons I have not gone so far in admitting other orthographical peculiarities (as *λέμμα*, *ἐφ' ἀπόδι*, *ἐραυνάω*) as the evidence of MSS. in particular passages would justify, though it is possible that the orthography of the same writer might vary in some words in the course of a long Epistle.”

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

ΠΑΥΛΟΣ, δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς I. ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, δὲ 2 προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις, περὶ τοῦ νιοῦ αὐτοῦ τοῦ γενο- 3 μένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα, τοῦ 4 ὁρισθέντος νιοῦ Θεοῦ ἐν δυνάμει κατὰ πνεῦμα

i. i. Ἰησοῦ Χριστοῦ:

I. i. Κλητὸς ἀπόστολος] so 1 Cor. i. 1: *a commissioned Apostle*: one appointed by regular summons; opposed to *self-constituted*. Heb. v. 4: οὐχ ἔαντφ τις λαμβάνει τὴν τιμήν, ἀλλ' ὁ καλούμενος ὑπὸ τοῦ Θεοῦ.

ἀφωρισμένος εἰς] Acts xiii. 2: εἴπεν τὸ πνεῦμα τὸ ἄγιον, Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον δὲ προσκέκλημαι αὐτούς. Gal. i. 15: ὅτε δὲ εὑδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου... ἀποκαλύψα τὸν νιὸν αὐτοῦ ἐν ἐμοί. Cf. Lætit. xx. 26.

3. περὶ τοῦ] depends upon εὐαγγέλιον.

4. ὄρισθέντος... ἐξ ἀναστάσεως] *definitely marked out as*,

&c. Act. x. 43: αὐτός ἐστιν ὁ ὄρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. Act. xvii. 31: ἐν ἀνδρὶ φῶ ὄρισεν, πίστιν παρασχών πάσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.

ἐν δυνάμει] *in* (by the exercise of) *power*: with ὄρισθέντος. 2 Cor. xiii. 4: ζῆτε ἐκ δυνάμεως Θεοῦ. Eph. i. 19, 20: κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ισχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν.

κατὰ πνεῦμα ἀγιωσύνης] *by the operation of a Spirit of holiness—the Holy Spirit*. For this use of κατά, see 1 Cor. xii. 8: ἀλλα δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα. Eph. ii. 2: περιεπατήσατε... κατὰ τὸν ἄρχοντα

ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, δι’ οὐ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ· ἐν οἷς γέστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ· πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς

κ.τ.λ. explained by τοῦ νῦν ἐνεργοῦντος ἐν τοῖς νιοῖς τῆς ἀπειθείας. For the sense, compare viii. 11, where the Holy Spirit is spoken of as the agent (or, if διὰ τὸ ἐνοικοῦν πνεῦμα is the true reading, the cause) of the resurrection of Christians, as here of Christ: ὁ ἐγέρας Χριστὸν ἐκ νεκρῶν ζωοποίησε καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος αὐτοῦ πνεύματος ἐν ὑμῖν. The Holy Spirit is the energy of God: the work of creation is connected with Him in Gen. i. 2; and the constant renewal of animal life in Psalm civ. 30.

5. χάριν καὶ ἀποστολήν] xv. 15: τὴν χάριν τὴν δοθεῖσάν μοι ...εἰς τὸ εἶναι με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη. Eph. iii. 8: ἐμοὶ...ιδόθη ἡ χάρις αὐτῆς, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι κ.τ.λ.

εἰς ὑπακοὴν κ.τ.λ.] i. e. εἰς τὸ πάντα τὰ ἔθνη ὑπακούειν τῇ πίστει. xv. 18: εἰς ὑπακοὴν ἔθνων. xvi. 26: μυστηρίου...εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος.

ὑπὲρ] depends upon ἐλάβομεν χ. κ. ἀ.

ὄνόματος] the name of a person is that which brings him before the mind as all that he is; and is often used in Scripture as a summary of the character or qualities. See Exod. xxxiii. 19. xxxiv. 5—7: LXX. καὶ ἐκάλεσε τῷ ὄνόματι Κυρίου...Κύριος ὁ Θεὸς οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός κ.τ.λ. Joh. xii. 28: Πάτερ, δόξασόν σου τὸ ὄνομα· manifest Thyself as that which Thou art: &c. Thus the name of Christ is Christ such as He is. Joh. xx. 31: ζῶσμεν ἔχητε ἐν τῷ ὄνόματι αὐτοῦ.

6. ἐν οἷς] sc. ἐν τοῖς ἔθνεσιν and therefore amongst those to whom my commission extends.

7. κλητοῖς ἀγίοις] persons consecrated or set apart for God by His own special summons. So i Cor. i. 2. For κλητός, see note on v. 1. ἄγιος (from ἀζομα, to stand in awe of, through ἄγος, the object of such awe) is one consecrated, the opposite of κοινός, which is (like βέβηλος) open to any one. Thus i Pet. ii. 9, in two parallel clauses, ἔθνος ἄγιον, λαὸς εἰς περιποίησιν a consecrated

ἀγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ 8
Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ή πίστις
ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. μάρτυρες 9
τυς γάρ μού ἔστιν ὁ Θεός, ὃς λατρεύω ἐν τῷ
πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ νιοῦ αὐτοῦ,
ώς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι, πάντοτε
ἐπὶ τῶν προσευχῶν μου δεόμενος εἰς πως ἥδη 10
ποτὲ εὐδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ
ἐλθεῖν πρὸς ὑμᾶς. ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα 11

race, a people unto acquisition (i. e. whom God wills to make His own): cf. Lev. xx. 26: LXX. καὶ ἔσεσθε μοι ἄγιοι, ὅτι ἔγὼ ἄγιός εἰμι κύριος ὁ Θεός ὑμῶν, ὃ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἔθνῶν εἰναι μοι. For the combination of κλητὸς and ἄγιος, see Heb. iii. 1: ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου μέτοχοι. And for the sense, 2 Thess. ii. 13, 14: ἐμάτο ὑμᾶς ὁ Θεός ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγιασμῷ πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ ἐκάλεστεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν.

χάρις] free favour: opposed alike to ὄργη and to ὄφειλημα. See iv. 4.

8. ἡ πίστις ὑμῶν] 1 Thess. i. 8: ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἐξελήλυθεν.

ἐν ὅλῳ τῷ κόσμῳ] St Paul himself had already preached

ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ· xv. 19. And a very few years later he speaks of the Gospel as κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν· Col. i. 23. Thus early was the charge approximately fulfilled, πορευθέντες εἰς τὸν κόσμον ἀπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει (Mar. xvi. 15).

9. ὃ λατρεύω] to whom the sacrificial worship which I offer (for λατρεύω, see Heb. viii. 5. ix. 1, 6, 9. x. 2. xiii. 10.) is not carnal and formal, like the rites of the Jewish law, but inward and spiritual (ἐν τῷ πνεύματί μου), namely, the devotion of myself to the preaching of the Gospel of His Son. Phil. iii. 3: ἡμεῖς γάρ ἔσμεν ἡ περιτομή (the circumcised nation) οἱ πνεύματι Θεῷ λατρεύοντες κ.τ.λ.

τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στη-
12 ριχθῆναι ὑμᾶς· τοῦτο δέ ἐστιν, συνπαρακληθῆ-
ναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν
13 τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί,
ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ
ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ
καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.
14 Ἐλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοή-
15 τοις ὄφειλέτης εἰμί· οὕτως τὸ κατ' ἐμὲ πρό-
θυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.
16 οὐ γάρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις

11. χάρισμα πνευματικόν] may include the miraculous gifts, for the communication of which the presence of an Apostle seems ordinarily to have been necessary; see Act. viii. 14—17: but more generally, any kind of spiritual blessing—increased knowledge, hope, strength, &c. See the next verse, στηριχθῆναι, συνπαρακληθῆναι: also συναναπάνσωμαι, in xv. 32.

13. καὶ ἐκωλύθη] exactly as in 1 Thess. ii. 18: ἡθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς...καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. See xv. 22.

14. Ἐλλησίν τε...ἀνοήτοις] civilized and uncivilized, intellectual and unintellectual: men (1) of all races, and (2) of all capacities. The parallelism of Ἐλλησίν and σοφοῖς here recalls Ἐλληνες σοφίαν ζητοῦσιν in 1 Cor.

i. 22.

οὐ φειλέτης] 1 Cor. ix. 16: ἐὰν γάρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται.

15. τὸ κατ' ἐμὲ πρόθυμον] my part is ready.

16. οὐ γάρ κ.τ.λ.] This verse is the starting-point to the whole of the doctrinal part of the Epistle. *The Gospel is the power of God, His powerful and effectual instrument, for bringing to salvation every one who believes it. How does it effect this? It reveals God's offer of δικαιοσύνη (v. 17). But why is this needed? Because God's wrath is upon sin (v. 18); and all have sinned: the Gentiles universally (vv. 19—32); the Jews no less fatally (ii. 1—iii. 20). Thus needed, what is the offer? This question is*

γὰρ Θεοῦ ἔστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, 'Ο δὲ δίκαιος ἐκ πίστεως ζήσεται.

Hab. ii. 4.

Ἄποκαλύπτεται γὰρ ὁργὴ Θεοῦ ἀπ' οὐρανοῦ 18

17. *om. πρῶτον.*

answered in the remainder of chap. iii. The gratuitous character of the offer is vindicated and illustrated by the language even of the Old Testament Scriptures (chap. iv.). The "power" of this instrument of salvation is enlarged upon, with some digressions, in chapters v. to viii. The bearing of the Gospel upon the Jewish nation is the general subject of the three following chapters. And the 12th enters upon the practical consequences of the doctrine already opened.

δύναμις Θεοῦ] 1 Cor. i. 18; ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἔστιν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἔστιν.

Ἰουδαίῳ τε πρῶτον] Luc. xxiv. 47: εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἱερουσαλήμ. Acts xiii. 46; ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ κ.τ.λ.

17. δικαιοσύνη γὰρ Θεοῦ] See the fuller statement in chap. iii. 21, &c. The form of the word, δικαιοσύνη, not δικαίωσις (which occurs only in iv. 25 and v. 18),

shows that its strict meaning is the state or character of one who is δίκαιος in God's sight; the addition of Θεοῦ showing that that this state is the gift of God, and not earned by man: a righteousness of God; i. e. a plan devised by God for man to be just before Him.

ἐκ πίστεως εἰς πίστιν] by faith to faith: a state originating and resulting in faith; beginning and ending with faith; depending on faith from first to last. The form of expression resembles 2 Cor. iii. 18: ἀπὸ δόξης εἰς δόξαν.

18. ἀποκαλύπτεται γάρ] Observe the steps here marked: 1. knowledge abused (vv. 18—20); 2. ignorance and unbelief (21—23); 3. gross corruption (24—27); 4. judicial hardness (28—32).

γάρ] See note on v. 16. He has spoken of σωτηρία: but what need of it? what danger impends? The answer is, God has revealed His purpose of punishing sin, all sin.

ἀπ' οὐρανοῦ] Heb. xii. 25: τὸν

ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν
 19 τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων· διότι τὸ
 γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ
 20 Θεὸς γὰρ αὐτοῖς ἐφανέρωσεν. τὰ γὰρ ἀόρατα
 αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοού-
 μενα καθορᾶται, ἢ τε ἀΐδιος αὐτοῦ δύναμις καὶ
 θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,
 21 διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν
 ἢ ηὐχαρίστησαν, ἀλλὰ ἐματαιώθησαν ἐν τοῖς

ἀπὸ οὐρανῶν [χρηματίζοντα]. explained further by 1 Pet. i. 12: τῶν εἰαγγελισμάνων ὑμᾶς ἐν πνεύματι ἀγίῳ ἀποσταλέντι ἀπὸ οὐρανοῦ.

πᾶσαν] wherever found, in Jew or Gentile.

ἀσέβειαν καὶ ἀδικίαν] *sin against God and sin against men.* τῶν τὴν ἀλήθειαν] *who possess the truth* (in the sense explained by vv. 19, 20) *in unrighteousness*; who know, or might know, something of the true character of God, and yet live in defiance of Him: for *κατέχειν* thus understood, see 1 Cor. vii. 30: καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. vi. 10: ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες. The sense of *hindering* (as in 2 Thess. ii. 6, 7) seems less appropriate here.

19. διότι] *I say, "possess the truth," because, &c.*

φανερόν ἐστιν] See Psalm. xix. 1—4. Act. xiv. 17: οὐκ ἀμάρτυ-

ρον ἔντὸν ἀφῆκεν ἀγαθουργῶν κ.τ.λ. *What may be known of God is manifest among them, but they will not see it.*

20. ἀπὸ κτίσεως κόσμου] *from, i.e. as the source of information: so Matt. vii. 16, 20: ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.* In Mar. x. 6 and 2 Pet. iii. 4 (ἀπὸ ἀρχῆς κτίσεως) ἀπὸ is since.

δύναμις καὶ θειότης] 2 Pet. i. 3: τῆς θείας δυνάμεως αὐτοῦ.

21. οὐχ ὡς Θεὸν ἐδόξασαν] *δοξάζειν* is i. q. δόξαν διδόναι τινί, *to give or ascribe δόξα to: they did not, either in worship or conduct, recognize the perfection, as manifested in His works, of God's character.*

ἐδόξασαν ἢ ηὐχαρίστησαν] Psalm. l. 23: LXX. θυσία αἰνίστεως δοξάσει με.

ἐματαιώθησαν ἐν τοῖς] Eph. iv. 17: τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν.

διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. φάσκοντες εἶναι σοφοὶ ἐμωράν- 22 θησαν, καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου 23 Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου Pa. cxi. 20.
καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν. διὸ 24 παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς, οἵτινες μετήλλα- 25 ξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ

ἐσκοτίσθη] Eph. iv. 18: ἐσκοτισμένοι τῇ διανοίᾳ.

22. σοφοὶ ἐμωράνθησαν] 1 Cor. i. 20: οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου; cf. Matt. v. 13: ἐὰν δὲ τὸ ἄλας μωρανθῇ κ.τ.λ.

23. ἥλλαξαν...ἐν] exchanged...for: in the sense of ἀλλάσσειν τινός, ἀντὶ τινός, or (rarely) τινί, in classical Greek: see v. 25, μετήλλαξαν τὴν ἀ. ἐν τῷ ψ.

δόξαν] manifestation of excellence: perfection in manifestation. Joh. ii. 11: ταῦτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς... καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ κ.τ.λ.

24. παρέδωκεν] surrendered, handed them over, gave them up to, &c. i.e. ceased to restrain them by the strivings of conscience; left them to themselves: see v. 28. In Eph. iv. 19, the preceding step, their surrender of themselves to evil, is similarly

expressed: οἵτινες ἀπηλγηκότες ἐαντοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

25. οἵτινες] because they: the judicial hardness described above is the punishment of idolatry.

μετήλλαξαν] exchanged the reality of God for that which is a lie. Truth is that which is; a lie (ψεύδος) is that which is not; that which has no real existence: hence the latter is often in Scripture the name for an idol. Es. xliv. 20. Jer. x. 14: LXX. ψεύδη [ψεύδη] ἔχωνευσεν οὐκ ἔστι πνεῦμα ἐν αὐτοῖς. 1 Cor. viii. 4: οἴδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ: an idol is a nonentity, so far as it is an object of worship; it is a stone or a block of wood, and nothing more.

ἐσεβάσθησαν] thus σέβασμα is an object of worship: Act xvii. 23: ἀναθεωρῶν τὰ σεβάσματα

τὸν κτίσαντα, ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰώνας· ἀμήν. διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν, ὁμοίως δὲ καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἔξεκαύθησαν ἐν τῷ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἡν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς 28 ἀπολαμβάνοντες. καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, 29 πεπληρωμένους πάσῃ ἀδικίᾳ κακίᾳ πονηρίᾳ πλε-

27. οτ. δὲ ν. leg. τε.

29. πονηρίᾳ πλεανεξίᾳ κακίᾳ ν. κακίᾳ πορνείᾳ πλεονεξίᾳ.

νῦμῶν. 2 Thess. ii. 4: λεγόμενον Θεὸν ἡ σέβασμα.

τῆς κτίσεως] *the creation: κτίσις* is (1) *the act of creating*; (2) *the universe of created being*, as viii. 19—22, &c.; (3) *like κτίσμα* (which occurs in 1 Tim. iv. 4. Jac. i. 18. Apoc. v. 13. viii. 9), *a created thing*, as viii. 39. Heb. iv. 13.

εὐλογητὸς εἰς τοὺς αἰώνας] ix. 5. 2 Cor. xi. 31.

28. οὐκ ἐδοκίμασαν] *did not approve, judge fit, choose: for δοκιμάζειν, i. q. probare in its two senses of prove and approve, see note on ii. 18.*

ἀδόκιμοι] *δόκιμος is approved on examination: ἀδόκιμος reject-*

ed on trial; as, e.g., dross by a goldsmith, or a man of bad character by a judge; hence refuse, worthless, lost. See Jer. vi. 30. 1 Cor. ix. 27. 2 Cor. xiii. 5. 2 Tim. iii. 8. Tit. i. 16. There is an apparent contrast between ἀδόκιμον and ἐδοκίμασαν as they refused to retain the knowledge of God, so God gave them over to a refuse (reprobate) mind.

29—31. Five of the terms here applied to the heathen world (and in substance several others) are found in 2 Tim. iii. 2, 3, in the description of a predicted corruption of the Church itself: ἀλαζόνες, ὑπερήφανοι, γο-

ονεξίᾳ, μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστάς, καταλάλους, θεοστυγεῖς, ὑ-30 Βριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετάς κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους, 31 ἀστόργους, ἀνελεήμονας· οἵτινες τὸ δικαίωμα 32 τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράστοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συμευδοκοῦσιν τοῖς πράστοντες.

Διὸ ἀναπολόγητος εἰ, ὃ ἄνθρωπε πᾶς ὁ κρί- ΙΙ. 1

32. ἐπιγνώσκοντες.

νεῦσιν ἀπειθεῖς, ἀστοργοί, ἀσπονδοί. Of so little avail is nominal Christianity even in checking the worst passions.

· Κακία, πονηρία...κακοηθείας] *viciousness, knavery... spitefulness.*

32. δικαίωμα] from δικαιώ, *to make δίκαιον* of things, *to deem just, to claim as a right, to require*: of persons, *to make just, whether by acquitting of blame, or by punishing and so cancelling crime: hence (1) a thing deemed just, whether decision (of condemnation, as here, or acquittal, as v. 16), requirement (ii. 26. viii. 4), or ordinance (Luc. i. 6. Heb. ix. 1, 10); (2) a righteous act (v. 18; Apoc. xix. 8).*

οὐ μόνον] *to do wrong* implies less depravity than to take pleasure in the wrong-doing of others.

II. 1. Διὸ ἀναπολόγητος εἰ] Transition to the Jews. They too need salvation. For (1) the Law will not save them by the mere possession of it. Yet (2) they have in fact no plea but the possession of it; for they do not obey it. The first of these points is a matter of argument; the second of fact. The argument is conducted by (α) a statement of the process of God's judgment (5—16); its extent, character, and criterion; (β) the consideration of the manifest inconsistency and folly of boasting of God's law without obeying it (17—24), and the certainty that in the sight of a heart-searching God nothing but what is heart-deep can avail anything (25—29). The second point, the fact of their being disobedient, though already anticipated in this chap-

νων. ἐν φῷ γὰρ κρίνεις τὸν ἔτερον, σεαυτὸν κατα-
2 κρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἴδαμεν
δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶν κατὰ ἀλήθειαν
3 ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. λογίζῃ δὲ
τοῦτο, ὃ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα
· πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ
4 κρίμα τοῦ Θεοῦ; ἢ τοῦ πλούτου τῆς χρηστό-
τητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ
5 εἰς μετάνοιάν σε ἄγει; κατὰ δὲ τὴν σκληρότητά
σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ
όργην ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-

ter (as in *vv. 24, 27*), is proved, or rather illustrated, in the next (iii. 9—20).

διὸ] because the foregoing statement is true, in its main features, of all, Jews and Gentiles: ὃ ἄνθρωπε πᾶς ὁ κ.

τὸν ἔτερον] the other member in any relation in which a man can stand towards a fellow-man: thy fellow or neighbour: xiii. 8. 1 Cor. vi. 1. x. 24. Gal. vi. 4 &c.

2. οἴδαμεν] (1) by reason and conscience: shall not the Judge of all the earth do right? (2) by revelation: the whole tenor of which is, that God looks on the heart, and judges, as it is added, κατὰ ἀλήθειαν.

κατὰ ἀλήθειαν] according to reality; the opposite of κατ’ ὄψιν (Joh. vii. 24), and of προσ-

ωποληψία (v. 11).

τὰ τοιαῦτα] see i. 21—32.

3, 4. λογίζῃ δέ] dost thou deliberately calculate upon impunity? or dost thou think scorn of God's mercy?

ἄγει] is leading; i.e. is designed and calculated to lead: see 2 Pet. iii. 9: μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

5. ἐν ἡμέρᾳ] against (in preparation for) a day of wrath. For this use of ἐν (literally, so as to be in, result in, take effect in) see note on v. 16; and cf. 1 Thess. v. 23: ἐν τῇ παροντίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. Jac. v. 3, 5: ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις...ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

κρισίας τοῦ Θεοῦ, ὃς ἀποδώσει ἑκάστῳ κατὰ 6 ^{προ. xxiv. 12.}
 τὰ ἔργα αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου 7
 ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ἔντοῦ-
 σιν, ζωὴν αἰώνιον· τοῖς δὲ ἐξ ἐριθείας καὶ ἀπει- 8
 θοῦσιν τὴν ἀληθείαν πειθομένοις δὲ τῇ ἀδικίᾳ ὄργη
 καὶ θυμός, θλῖψις καὶ στενοχωρία, ἐπὶ πᾶσαν 9
 ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,
 Ἰουδαίον τε πρῶτον καὶ Ἐλληνος· δόξα δὲ καὶ το
 τιμὴ καὶ εἰρήνη παντὶ τῷ ἔργαζομένῳ τὸ ἀγα-
 θόν, Ἰουδαίῳ τε πρῶτον καὶ Ἐλληνι. οὐ γάρ 11
 ἔστιν προσωποληψία παρὰ τῷ Θεῷ. ὅσοι γάρ 12
 ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ

8. ἀπ. μὲν τ. ἀ.

ye have fattened yourselves like animals for a day of slaughter.

6. ἀποδώσει] will give back: thus 2 Cor. v. 10: *ἴνα κομίσηται (may receive back) ἔκαστος...πρὸς ἀ ἐπράξεν.* The idea expressed is that of *exact*, and as it were *natural, retribution.* See Gal. vi. 7, 8: ὃ γάρ ἐὰν σπείρῃ ἀνθρωπος, τοῦτο καὶ θερίσει.

8. ἐριθείας] from ἐριθος (a *hireling*), ἐριθεύεσθαι (*to play the hireling, intriguer, canvasser*): hence *party-spirit, faction, &c.*; 2 Cor. xii. 20. Gal. v. 20. Phil. i. 17. ii. 3. Jac. iii. 14, 16. For the form of expression, οἱ ἐξ ἐ., compare οἱ ἐκ περιτομῆς (iv. 12), οἱ ἐκ νόμου (iv. 14), οἱ ἐκ πίστεως (Gal. iii. 9), &c.

9. θυμὸς καὶ ὄργῃ] sc. ἔσται πρῶτον] in the very first place; so far from his being exempted.

11. προσωποληψία] acceptance of (satisfaction in) the outward appearance, as opposed to the inward reality: thus πρόσωπον λαμβάνειν (Luc. xx. 21. Gal. ii. 6), εἰς πρόσωπον βλέπειν (Matt. xxii. 16. Mar. xii. 14), τὰ κατὰ πρόσωπον βλέπειν (2 Cor. x. 7), πρόσωπα θαυμάζειν (Jud. 16), προσωπολήπτης (Act. x. 34), προσωποληπτεῖν (Jac. ii. 9).

12. ἀνόμως] apart from law; not being under any special law, as, e.g., that of Moses: ἀνομος (usually *lawless, transgressing law*) is sometimes *without law*,

ὅσοι ἐν νόμῳ ἡμαρτον, διὰ νόμου κριθήσονται·
13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ,
14 ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται. ὅταν

13. om. τῷ.

not under law, and so *Gentile*:
Act. ii. 23: διὰ χειρῶν ἀνόμων
(*by means of Gentile hands*):
1 Cor. ix. 21: τοῖς ἀνόμοις ὡς
ἀνομος.

ἡμαρτον] i. e. against the light
of nature (i. 19, 20) and
conscience (v. 15).

ἀνόμως καὶ] as their sin was
not the breach of any special law,
but only of that which is common
to man; so their ruin will be in-
dependent of the sanctions of any
special law; it will be only the
natural and necessary conse-
quence of the rebellion of a crea-
ture against the Creator.

ἐν νόμῳ] under a law, i. e. a
direct revelation of duty.

διὰ νόμου] by a law, i. e. by
the application to their case of
the rule laid down for them in
any particular revelation under
which they live: see Joh. xii.
48: ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος
κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

13. *νόμου...νόμου*] not τοῦ
ν.: a general principle, applica-
ble not to the law of Moses only,
but to all cases: obedience, not
privilege, is the criterion of
judgment.

14. ὅταν γάρ] I say that there
may be hearers of a law who
are not doers of it: I go further,
and say that there may be doers
of a law who are not hearers of
it: *for whenever Gentiles who do*
not possess a law, i. e. an express
revelation of duty, *do by nature*,
without revelation, *the things of*
such (τοῦ) law, the things which
God's law, if they possessed it,
would prescribe to them, *these*,
though they do not possess a law,
are a law to themselves: to them
belongs, so far as their know-
ledge extends, both the advan-
tage and the responsibility of
persons living under a Divine
law: *because they show the pur-*
pose of the law to be written on
their hearts, though not on ma-
terial tablets like those of the
Ten Commandments; *their own*
conscience testifying with it, and
not only conscience, but also,
between each other, in their mu-
tual relations and dealings, *their*
reasonings and judgments upon
each other's conduct, *whether in*
the form of accusation or even of
defence; *in preparation for a*
day when God shall judge, &c.

γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος, οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ 15 νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούστης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ

ἔθνη] *Gentiles*, whether nationally or individually. The word *ἔθνικός* is rarely used: only in Matt. v. 47. vi. 7. xviii. 17. 3 Joh. 7. *ἔθνη* is found, in the sense of *Gentiles* individually, e.g., in 1 Cor. xii. 2: *οἴδατε ὅτι ἔθνη ἡτε.* Gal. ii. 12: *μετὰ τῶν ἔθνῶν συνήσθιεν.*

φύσει] i. e. without a special revelation of truth and duty.

τὰ τοῦ νόμου ποιῶσιν] (1) in certain cases, though rare and exceptional (such as those of Melchizedec, Job, &c.), by *holy lives*, under the guidance of conscience enlightened by primitive tradition or in other ways apart from direct revelation to their nation or themselves: (2) in a far lower sense, by the instinctive reverence felt in all ages and countries for good and right, however little adhered to in personal conduct; and, springing out of this, just laws and institutions of all kinds, testifying for good.

μὴ ἔχοντες] *though they have not*: the Hellenistic use of *μὴ* with the participle includes the

various ideas of *because not*, *though not*, &c. as well as the classical *if not*: see note on iv. 19.

15. οἵτινες] *because they*: as i. 25.

τὸ ἔργον τ. v.] *the work of the law*; that which it is its *business* to teach and enforce; its *purport*.

καρδίαις] used of the *mind* (not of the *affections* only) in Scripture: as Matt. xiii. 15. Mar. ii. 6. Luc. iii. 15. Joh. xii. 40. &c.

συμμαρτυρούστης] i. e. τῷ ἔργῳ τοῦ νόμου: thus ix. 1: *συμμαρτυρούστης μοι τῆς συνειδήσεώς μου* also viii. 16.

συνειδήσεως] *consciousness*, *conscience*; not found in the Gospels [except John viii. 9]; first used by St Paul, in Act. xxiii. 1. xxiv. 16; frequent in his Epistles, especially in 1 Cor.; used also in 1 Pet. ii. 19. iii. 16, 21.

μεταξὺ ἀλλήλων] *between each other*; as distinguished from the personal and secret witness of the individual conscience.

τῶν λογισμῶν] *their reasonings and judgments upon each other's conduct, in the way of accusation or even of defence;*

16 ἀπολογουμένων, ἐν ἡμέρᾳ ὅτε κρίνει ὁ Θεὸς τὰ
κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιον μου
17 διὰ Ἰησοῦ Χριστοῦ. εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ
18 καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν Θεῷ καὶ
γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέ-

16. ἡμέρᾳ ἦ.

e.g., in the formation and expression of opinions, distribution of rewards and infliction of punishments, &c. The word λογισμός occurs in 2 Cor. x. 5.

κατηγορούντων ἡ καὶ ἡ] these participles may be considered as subordinate and parenthetical to a main participle συμμαρτυρούντων. We shall thus have the statement that the law written on the heart of man, apart from revelation, has two concurrent testimonies borne to it; 1st, that of the individual conscience; 2ndly, that of public opinion, as expressed in judgments upon the conduct of others; and all this, in anticipation of a day of Divine judgment.

16. ἐν ἡμέρᾳ] connect with v. 15: such workings of conscience, and such reasonings upon the acts of others, are all carried on *against* (in preparation for) *a day when God shall judge*, &c.: for this sense of ἐν see note on v. 5.

κρίνει] expresses (more strongly than κρινεῖ) the certainty, imminence, and present partial

realization, of the future judgment: thus ἐπιφέρων, iii. 5; κρίνομαι, iii. 7, &c.

τὰ κρυπτά] 1 Cor. iv. 5: ἔως ἂν ἔλθῃ ὁ Κύριος, ὅς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν.

17. εἰ δὲ σὺ] *thus there may be doers of a law, who are not hearers; now view the opposite case—hearers, who are not doers;—how inconsistent and how perilous a position!* The apodosis is in v. 21, where the sentence is resumed with οὖν.

Ἰουδαῖος ἐπονομάζῃ] Gal. ii. 15: ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἔξ ἔθνων ἀμαρτωλοί. Apoc. ii. 9: τῶν λεγόντων Ἰουδαίους εἶναι ἔντούς. iii. 9. &c.

ἐπαναπαύῃ νόμῳ] *reposes upon a law; upon the dignity and privilege of possessing a special revelation of duty:* Mic. iii. 11: LXX. καὶ ἐπὶ τὸν Κύριον ἐπανεπάνοντο, λέγοντες, Οὐχὶ ὁ Κύριος ἐν ἡμῖν ἐστίν; οὐ μὴ ἐπέλθῃ ἐφ' ημᾶς κακά. The word occurs also in Luc. x. 6.

18. δοκιμάζεις τὰ διαφέροντα] *art a discerner, as by an infalli-*

ροντα κατηχούμενος ἐκ τοῦ νόμου, πέποιθάς τε 19 σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, 20 ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ ὁ οὖν διδάσκων ἔτερον 21 σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ 22 βδελυστόμενος τὰ εἰδῶλα ἱεροσυλεῖς; ὃς ἐν 23 νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; τὸ γὰρ ὄνομα τοῦ Θεοῦ 24 κα. iii. 6. δὶς ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. περιτομὴ μὲν γὰρ ὠφελεῖ 25 ἐὰν νόμον πράστης· ἐὰν δὲ παραβάτης νόμου

ble test, of things that differ; i. e. of right and wrong, true and false, &c. Phil. i. 10: εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα. For δοκιμάζειν, (1) to prove, try, test, (2) to approve on trial, see i. 28. xii. 2. xiv. 22. &c.

κατηχούμενος] taught by repeated oral instruction: κατηχεῖν occurs in 1 Cor. xiv. 19: ἵνα καὶ ἄλλους κατηχήσω· and Gal. vi. 6: τῷ κατηχοῦντι the passive in Luc. i. 4. Act. xviii. 25. xxi. 21, 24. Gal. vi. 6.

19. ὁδηγὸν τυφλῶν] Matt. xv. 14: τυφλοί είσιν ὁδηγοὶ τυφλῶν.

20. παιδευτὴν] Heb. xii. 9: πατέρας εἴχομεν παιδευτάς.

μόρφωσιν] shaping, forming, embodiment: from μορφόω, to give shape and form to. Gal. iv.

19: ἄχρις οὖν μορφωθῆ Ἰησοῦς ἐν ὑμῖν in 2 Tim. iii. 5, μόρφωσις is used for form without substance; ἔχοντες μόρφωσιν εὐσεβίας, τὴν δὲ δύναμιν αὐτῆς ἡρημένοι.

22. ἱεροσυλεῖς] see, for examples, Neh. xiii. 10—12. Mal. i. 13, 14. iii. 8, 9.

23. ἐν νόμῳ...τοῦ νόμου] thou that gloriest in a law, by the transgression of that law dost thou dishonour God?

24. καθὼς γέγραπται] Es. lii. 5: LXX. δὶς ὑμᾶς διαπαντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι. Cf. Ezek. xxxvi. 20—23.

25. ὠφελεῖ] see iii. 1, 2. ix. 4, 5. ἐὰν νόμον...παραβάτης νόμου]

26 ἡς, η περιτομή σου ἀκροβυστία γέγονεν. ἐὰν
οὖν η ἀκροβυστία τὰ δικαιώματα τοῦ νόμου
φυλάσσῃ, οὐχὶ η ἀκροβυστία αὐτοῦ εἰς περι-
27 τομὴν λογισθήσεται, καὶ κρινεῖ η ἐκ φύσεως
ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ
28 γράμματος καὶ περιτομῆς παραβάτην νόμου; οὐ
γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἐστιν, οὐδὲ η ἐν

if thou be a law-doer; but, if thou be a law-transgressor, &c. : the absence of the article in νόμον and νόμου here makes that *general*, and indicative of the *character* of the person, which would else have been restricted to the observance of the Jewish law in particular. It is as if νόμον πράσσειν and νόμου παραβάτης were severally, like νομοθετεῖν, νομοφυλακεῖν, &c., νομοθέτης, νομοδιδάσκαλος, &c., one compound word.

26. ἐὰν οὖν] see v. 14, 15, and notes.

η ἀκροβυστία] see iv. 9: i.q. οἱ λεγόμενοι ἀκροβυστία, Eph. ii. 11.

δικαιώματα] *requirements*: see note on i. 32.

εἰς περιτομὴν λογισθήσεται] like ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, iv. 3, 9, 22, &c. *put down in the reckoning for, as, to count as, so as to be*, &c.

27. κρινεῖ] *condemn* by showing to be inexcusable: so κατακρίνειν in Matt. xii. 41, 42:

ἀνδρες Νινευῖται ἀναστήσονται ἐν τῷ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν.

ἡ ἐκ φύσεως] like Gal. ii. 15: ημένις φύσει Ἰουδαῖοι, τὸν νόμον τελοῦσα] Jac. ii. 8: εἰ μέντοι νόμον τελεῖτε βασιλικόν.

διὰ] literally *passing through*, and thus, *being in the state of, in the way or manner of, with*; so iv. 11: τῶν πιστεύοντων διὰ ἀκροβυστίας. viii. 25: δι' ὑπομνῆς ἀπεκδεχόμεθα. xiv. 20: τῷ διὰ προσκόμματος ἐσθίοντι. 2 Cor. ii. 4: διὰ πολλῶν δακρύων. &c. and in classical Greek the phrases διὰ σπουδῆς, δι' οἴκτου λαβεῖν, δι' ὄργης ἔχειν, &c.

γράμματος] *a writing, written enactment, statute, law*: so v. 29. vii. 6. 2 Cor. iii. 6.

νόμου] see note on v. 25.

28. οὐ γάρ] thus ix. 6: οὐ γάρ πάντες οἱ ἔξ Ισραὴλ, οὗτοι Ισραὴλ. cf. Joh. i. 48. Gal. vi. 16.

οὐδὲ ἡ ἐν τῷ φανερῷ] i.e. η ἔξωθεν explained by ἐν σαρκὶ

τῷ φανερῷ ἐν σαρκὶ περιτομῇ ἀλλὰ ὁ ἐν τῷ 29
κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας, ἐν πνεύ-
ματι οὐ γράμματι· οὐδὲ ὁ ἐπαινος οὐκ ἐξ ἀνθρώ-
πων ἀλλ' ἐκ τοῦ Θεοῦ.

Τί οὖν τὸ περιστόν τοῦ Ἰουδαίου, ἢ τίς ἡ III. 1
ἀφέλεια τῆς περιτομῆς; πολὺ κατὰ πάντα 2

The same distinction is applied also to *Baptism* in 1 Pet. iii. 21: οἵματος τὸν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ὁποῖον, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν. Heb. x. 22: ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σώμα ὑδατὶ καθαρῷ.

29. ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος] *he is a Jew, in the true and availing sense, who is so in the secret of his heart.* So Phil. iii. 3: οἵμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θῷ λατρεύοντες κ.τ.λ. For ὁ ἐν τῷ κ. see 1 Pet. iii. 4: ὁ κρυπτὸς τῆς καρδίας ἀνθρωπος. Cf. Matt. vi. 4, 6, 18: ὁ βλέπων ἐν τῷ κρυπτῷ...τῷ Πατρὶ σου τῷ ἐν τῷ κρυφαίῳ κ.τ.λ.

περιτομὴ καρδίας] called in Col. ii. 11, ὁλευροποίητος, and said to consist ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἀμαρτιῶν τῆς σαρκός.

ἐν πνεύματι οὐ γράμματι] *consisting in spirit, not letter.* Thus vii. 6: ὥστε δουλεύειν οἵματος ἐν κανότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος (see note). 2 Cor.

iii. 6: διακόνους καυῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος· *a new dispensation, not consisting of a code of written enactments, but conveying a new spirit, a spirit made new by the Holy Spirit:* cf. Jer. xxxi. 33: *LXX.* (quoted in Heb. viii. 10): αὐτῇ ἡ διαθήκη μου...διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς κ.τ.λ.

οὐ] refers to ὁ ἐν τῷ κρυπτῷ.

III. 1—8. τί οὖν τὸ περιστόν] *If in God's sight the Israelite is he who is so in heart, what is the peculiar privilege of the national Israel?* A fuller answer to this question is given elsewhere (e.g., ix. 4, 5). Here only one privilege is expressly named. *They have God's revelations in their keeping.* This is the chief, yet but one, of their privileges. *And no unfaithfulness on the part of that nation can make God forget or prove unfaithful to His promises to their fathers.* *Man may be*

τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ
3 λόγια τοῦ Θεοῦ. τί γὰρ εἰ ἡπίστησάν τινες;
μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταρ-
4 γήσει; μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής,
επι. 11 πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται,

iii. 2. om. γάρ.

false, but God is true. Nay, man's faithlessness does but illustrate and establish God's justice. Thus David's sin against God is declared (Psalm li.) to have resulted in the justification of God's word and judgment. Will you say, Then, if man's sin only displays more conspicuously God's justice, and so issues in His glory, God cannot justly punish it? Such an objection would gainsay that first axiom of eternal truth, that God will judge the world in righteousness. And if any one is wicked enough to urge it, wicked enough seriously to repeat the blasphemous saying, "Let us do evil that good may come," on such a man argument is thrown away; they who fear God can only answer that that condemnation which assuredly awaits him is proved out of his own mouth to be just.

2. τὰ λόγια] Ps. xviii. 30: LXX. Act. vii. 38: ὃς ἐδέξατο λόγια ζῶντα δοῦναι ήμῖν. Heb. v. 12. 1 Pet. iv. 11.

3. γάρ] their advantage is great in every way—still great; for God will not suffer His faithfulness to be interfered with, or His promises vitiated, by the unfaithfulness of man. 2 Tim. ii. 13: εἰ ἀπιστοῦμεν, ἐκένος πιστὸς μένει ἀρήσασθαι ἐντὸν οὐ δύναται. Rom. ix. 6: οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ.

καταργήσει] frequent in St Paul's Epistles: καταργεῖν is to make idle (as, e.g., τὴν γῆν, Luc. xiii. 7, by the useless occupation of it by a barren tree), to render inoperative (as νόμον, v. 31: τὴν ἐπαγγελίαν, Gal. iii. 17: by superseding it), to annul, abolish, destroy (as ἀρχήν, 1 Cor. xv. 24: τὸν θάνατον, 2 Tim. i. 10, &c.: τινὰ ἀπὸ τινός, vii. 2, 6, &c.)

4. πᾶς δὲ ἄνθρωπος] God must be true, even though every man were false: nay, even the faithlessness of man does but justify God's dealings with him, which all proceed on the assumption of human corruption: thus David says, Ps. li. 4: LXX. ἡμαρτον ... ὅπως ἀν δικαιωθῆσ.

“Οπως ἀν δικαιωθῆσται ἐν τοῖς λόγοις σου πα. ii. 4
καὶ νικήσῃς ἐν τῷ κρίνεσθαι σε. εἰ δὲ ἡ 5
ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησιν, τί¹
έροῦμεν; μὴ ἀδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν
όργην; κατὰ ἄνθρωπον λέγω. μὴ γένοιτο· ἐπεὶ 6
πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; εἰ γὰρ ἡ ἀλήθεια 7

κρίνεσθαι] *to go to law, to contend or plead with another:* a figure of frequent use in the Prophets when expostulating for God with men: God is represented as entering into “controversy” with them; appealing to heaven and earth (Es. i. 2), or even to man himself (Es. i. 18. xlivi. 26), to decide the question as to the reasonableness and justice of His dealings with him: so, *e.g.*, Mic. vi. 2: LXX. ὅτι *κρίνει τῷ Κυρίῳ πρὸς τὸν λαὸν αὐτοῦ, καὶ μετὰ τοῦ Ἰσραὴλ διελεγχθήσεται*. Thus too, in the passage here quoted, David declares that this one sin of his will be enough to decide the great controversy between God and man, in favour of God's justice, mercy, and truth.

5. εἰ δέ] see note on v. 1.

συνίστησιν] as v. 8: *συνίστησιν* δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός. *συνιστάναι* is *to set or bring together*: hence (1) of persons, *to recommend*, 2 Cor. iii. 1. iv. 2. vi. 4. x. 12, 18: *τινὰ τινί*, xvi. 1. 2 Cor. v. 12: whence *συστα-*

τικός (σ. ἐπιστολῶν, 2 Cor. iii. 1):
(2) of things, *to establish, prove* (έαντούς είναι, 2 Cor. vii. 11: ἔμαντόν, subaud. είναι, Gal. ii. 18), *display strongly* (here, and v. 8).

οὐ ἐπιφέρων τὴν ὄργην] *He who is to inflict His anger; the destined Judge*: Gen. xviii. 25: LXX. ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν; Ps. vii. 11: LXX. ὄργὴν ἐπάγων.

κατὰ ἄνθρωπον λέγω] even to state such a doubt requires apology. I am only speaking as men speak; not in my own name, and still less as an Apostle of Christ.

6. ἐπεὶ] *for, if so*; if there be any force in such an objection.

πῶς κρινεῖ ὁ Θεός] Thus intellectual difficulties in religion are best met by moral axioms. It may sound plausible to say, If man's sin contributes ultimately to God's justification, God cannot justly punish it: but conscience (ever a safer guide than intellect) echoes the language of revelation which declares the

τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσπευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κάγῳ ὡς ἀμαρτωλὸς 8 κρίνομαι; καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασίν τινες ημᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά; ὥν τὸ κρίμα ἔνδικόν ἐστιν.

9 Τί οὖν; προεχόμεθα; οὐ πάντως προητια-

8. *οὐκ. καὶ alt.*

coming judgment; and that judgment presupposes that sin can be justly punished, and will. Let this suffice us.

7. *εἰ γάρ]* a repetition (in the form of a more direct objection) of the difficulty raised in *v. 5*, and already partially answered.

κρίνομαι] *am to be judged:* the present, as in *κρίνει*, *ii. 16*, *ἐπιφέρων*, *v. 5*, expressing the *certainty* of the future fact.

ἐν τῷ ἐμῷ ψεύσματι *in* (as the field of its operation) *my lie*; *i.e.*, *my unfaithfulness*: so expressed by way of direct contrast to *ἀλήθεια*. The whole life of unfaithfulness is gathered up into a single *ψεύσμα*, just as, in *v. 18*, the whole of our Lord's life of obedience is summed up into one *δικαιώμα*.

8. *καὶ μῆ]* *i.e.*, *καὶ τί μὴ λέγωμεν κ. τ. λ.*

καθὼς φασιν] the common perversion then (as in all times)

of the doctrine of free forgiveness through faith in Christ. “The greater the sin forgiven, the greater the grace shown in pardoning it. Let us continue then in sin that grace may abound.”

ὅτι Ποιήσωμεν] the usual Greek pleonasm, of *ὅτι* before an exact quotation.

ποιήσωμεν τὰ κακά] *vi. 1:* *ἐπιμένωμεν τῇ ἀμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ.*

ῶν] *i.e.*, of those who wilfully draw such a conclusion from the Gospel of God's grace. There needs no further answer to such blasphemies. Their framers have already the mark of perdition upon them.

9—20. *τί οὖν κ. τ. λ.]* *Though the Jew has an advantage over other men in his religious position, especially in the possession of Divine oracles of truth, yet, in point of character, and therefore of ultimate acceptance, he has no*

σάμεθα γὰρ Ἰουδαίους τε καὶ Ἐλληνας πάντας
ὑφ' ἀμαρτίαν εἶναι· καθὼς γέγραπται ὅτι Οὐκ ιο Ps. xiv. 1-3.

real superiority. His own Scriptures declare his actual condition; his condition, I say; for (v. 19) that which they say, they say not of others, but of him and to him.

9. *τί οὖν] what follows* from the statement (in v. 2) as to the advantage of the Jew?

προεχόμεθα] are we (the Jews) preferred (literally, held before or in preference to others)? are we placed in a position of real superiority, as to our actual condition in the sight and judgment of God, to the Gentile world? A very unusual instance of πρό-έχεσθαι as a strict passive: πρό-έχομεν, are we superior, have we an advantage? would be a far commoner phrase. But the sense can scarcely be doubtful.

οὐ πάντως] by no means: as οὐ πάντι is sometimes not at all; and οὐ πᾶς not any, as, e.g., Mar. xiii. 20: οὐκ ἀν ἐσώθη πᾶσα σάρξ. Luc. i. 37: οὐκ ἀδυνατήσει π. τ. Θ. πᾶν ῥῆμα. Act. x. 14: οὐδέποτε ἔφαγον πᾶν κουνόν. Apoc. vii. 16: οὐδὲ πᾶν καῦμα. ix. 4: οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον. Cf. v. 20: οὐ δικαιωθήσεται πᾶσα σάρξ. In 1 Cor. v. 10, the sense of οὐ πάντας is different.

προγιασάμεθα] before charg-

ed with being all, &c. the Gentiles in i. 18—32; the Jews, ii. 1, 24.

ὑφ' ἀμαρτίαν] under the power of sin: thus ὑπ' ἐμαυτόν, Matt. viii. 9: ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεν δεδουλωμένοι, Gal. iv. 3: τοὺς ὑπὸ νόμον, Gal. iv. 5: πεπραμένος ὑπὸ τὴν ἀμαρτίαν, vii. 14: &c. &c.

10. *καθὼς γέγραπται] The passages which follow (vv. 10—18) are gathered from various parts of the Old Testament; chiefly from the Psalms. In some MSS. of the LXX., and in the Latin and some other Versions, they are all appended, in the order in which they stand here, and evidently (after ἐως ἐνός) by direct transfer from this passage, to the 3rd verse of Psalm xiv., and are so read in our Prayer-Book Version (that of Cranmer's Bible, MDXXXIX., which was a revision of Matthew's, and that, so far as the Psalms are concerned, a mere copy of Coverdale's, MDXXXV., which was made mainly from the Latin and German).*

10—18. *ὅτι οὐκ ἔστιν κ.τ.λ.]* Something of sequence may perhaps be traced here. There is the condition (1) of the *heart and general character* (vv. 10—

11 ἔστιν δίκαιος οὐδὲ εἰς· οὐκ ἔστιν ὁ συνιῶν,
12 οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν· πάντες
ἐξέκλιναν, ἀμα ἡχρειώθησαν· οὐκ ἔστιν
ποιῶν χρηστότητα, οὐκ ἔστιν ἔως ἐνός.

Ps. v. 9.

13 τάφος ἀνεψημένος ὁ λάρυγξ αὐτῶν· ταῖς
γλώσσαις αὐτῶν ἐδολιοῦσαν· ἵὸς ἀσπίδων

Ps. x. 7.

14 ὑπὸ τὰ χείλη αὐτῶν. ὡν τὸ στόμα ἀρᾶς

Ez. lix. 7, 8.

15 καὶ πικρίας γέμει. ὀξεῖς οἱ πόδες αὐτῶν
16 ἐκχέαι αἷμα· σύντριψα καὶ ταλαιπωρία

17 ἐν ταῖς ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ

Ps. xxxvi. 1.

18 ἔγνωσαν. οὐκ ἔστιν φόβος Θεοῦ ἀπέναντι

11. om. δ. bis.

12. om. οὐκ ἔστιν alt.

14. στόμα αὐτῶν.

12), a state of ignorance, indifference, crookedness, unprofitableness: (2) of the tongue (vv. 13, 14), corrupting, deceitful, malignant: (3) of the conduct (vv. 15—17), oppressive, injurious, implacable: all being traced up (4) to this one source, an absence of the fear of God.

10—12. οὐκ ἔστιν—ἔως ἐνός]
Ps. xiv. 1—3: LXX. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἔως ἐνός. Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς νιοὺς τῶν ἀνθρώπων, τοῦ ίδεν εἰς ἔστι συνιῶν ἡ ἐκζητῶν τὸν Θεόν. πάντες ἐξέκλιναν, ἀμα ἡχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἔως ἐνός. Cf. Ps. liii. 1—3.

13. ταφός—ἐδολιοῦσαν] from Ps. v. 9: LXX.

ἀνεψημένος] *yawning*; and therefore pestilential and corrupting. ἐδολιοῦσαν Alexandr. form of ἐδολίουν.

ἵὸς—αὐτῶν] from Ps. cxl. 3: LXX.

14. ὡν—γέμει] Ps. x. 7: LXX. οὐ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας.

15—17. ὀξεῖς—ἔγνωσαν] Ez. lix. 7, 8: LXX. οἱ δὲ πόδες αὐτῶν...ταχινοὶ ἐκχέαι αἷμα...σύντριψα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἴδασι.

σύντριψα] *ruin*.

18. οὐκ ἔστιν] Ps. xxxvi. 1: LXX. οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὄφθαλμῶν αὐτοῦ.

τῶν ὁφθαλμῶν αὐτῶν. οἴδαμεν δὲ ὅτι ὅσα 19
ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν
στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσ-
μος τῷ Θεῷ. διότι ἐξ ἔργων νόμου οὐ δικαιω- 20 Ps. cxlii. 2.
θήσεται πᾶσα σάρξ ἐνώπιον αὐτοῦ. διὰ
γὰρ νόμου ἐπίγνωσις ἀμαρτίας.

19. οἴδαμεν δέ] *We may be quite sure that whatever the Law states (λέγει) in its Scriptures, it says (λαλεῖ) to those who are under it, and not to Gentiles who do not hear it.* If it describes, as above, a certain character as prevalent amongst men, it means that that is the prevailing character of Jewish men. *And the object of all its statements may be said to be this—that all self-justification, on the part of the Jew no less than of the Gentile, may be silenced, and all the world, the Jewish no less than the Gentile, may find itself liable to God's judgment.*

ὁ νόμος] used for the Law *Scriptures*, the Old Testament, in Joh. x. 34. xii. 34. xv. 25. 1 Cor. xiv. 21. Here it is rather the Law, the Dispensation itself, personified as speaking in its *Scriptures*.

λέγει...λαλεῖ] the former denotes the language or statement of the *Scriptures*; the latter the utterance of that language or statement to the particular generation, congregation,

or individual hearer or reader. For the difference of the words, see Joh. viii. 43: διὰ τί τὴν λαλὰν τὴν ἐμὴν οὐ γνώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

τοῖς ἐν τῷ νόμῳ] see ἐν νόμῳ, ii. 12. The commoner phrase is οἱ ὑπὸ νόμου, as 1 Cor. ix. 20. Gal. iv. 5.

στόμα φραγῇ] Ps. xxxix. 9: LXX. ἐκωφώθην καὶ οὐκ ἤνοιξα τὸ στόμα μου, ὅτι σὺ εἶ ὁ ποιήσας με. Ps. cxvii. 42: LXX. πᾶσα ἀνομία ἐμφράξει τὸ στόμα αὐτῆς. 2 Cor. xi. 10: ἡ καύχησις αὐτην οὐ φραγήσεται. Heb. xi. 33.

20. διότι] because: a reason for the preceding statement, ὑπόδικος γένηται πᾶς ὁ κόσμος. The whole world, not Gentile only, but Jewish also, is guilty; because (according to the express words of *Scripture*) in God's sight no living man can be justified. Ps. cxlii. 2: LXX. ὅτι οὐ δικαιωθήσεται ἐνώπιον σου πᾶς ζῶν.

ἐξ ἔργων νόμου] in consequence of works of (done in obedience to) a law; i.e. by obedience

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πε-
φανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ

to a divine rule of duty: a more general phrase than obedience to the Law of Moses. The passage referred to in Ps. cxlii. is of universal application: In God's sight no human merit can justify.

διὰ γὰρ νόμον] see chap. vii. 7—25. The only effect of a revelation of duty is to inform the conscience, to make right and wrong known, and thus to render sin inexcusable, while, so far from supplying strength to obey, it rather rouses the perverse will of man into aggravated rebellion.

21—26. νῦν δέ] This was all that law could do—the Law of Moses, or any law: it could point out sin, but it could not clear from sin: *but now, apart from any law, a righteousness of God—not of man's making, but of God's giving—has been manifested, testimony being borne to it by the Law and the prophets: there is no conflict between the Gospel and the Old Testament; on the contrary, the Old Testament, when read aright, as it can now be read, is a witness to the Gospel: a righteousness, I say, of God, wrought out, in each individual instance, by means of faith in*

Christ; a righteousness reaching all who so believe; all, indiscriminately; for there is no difference; all alike, Jews and Gentiles, need this new gift; for all alike sinned in their old state, and are missing the glory of God—that state of final perfection which God has from the beginning designed for man: all alike need, and all alike may have; being made righteous, cleared from guilt, not by any merit of theirs, but gratuitously, by the free favour of God, through that redemption which is in Christ Jesus, whom God proposed to Himself in His eternal counsels, as a propitiation, to be made available by means of faith; a propitiation to be effected in (through) His blood; proposed to Himself, I say, for declaration of His righteousness—that God might declare in Him His own gift of righteousness to man—because of the remission—a righteousness owing to (originating in) the letting go, the disregarding, the dismissal—of all past sins in (through) the forbearance of God; with a view, I say, to that declaration of His righteousness in the present season, unto His being—so that God may be—

τῶν προφητῶν· δικαιοσύνη δὲ Θεοῦ διὰ πί- 22
στεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύ-

22. om. Ἰησοῦ.

22. πάντ. καὶ ἐπὶ πάντας.

both righteous and the giver of righteousness to him who is of faith in Jesus.

21. νῦν] so v. 26: ἐν τῷ νῦν καιρῷ. Cf. Gal. iii. 25: ἐλθούσης τῆς πίστεως. iv. 4: ὅτε δὲ ἥλθε τὸ πλήρωμα τοῦ χρόνου.

χωρὶς νόμου] apart from, and independently of the requirements and conditions of, any law; whether that given by Moses, or any other.

δικαιοσύνη Θ.] see note on i. 17.

μαρτυρουμένη — προφητῶν] not only in single passages of direct prediction (though these be many), but still more in their general tenour and purport. This would be true even if τοῦ νόμου were taken strictly for the Law itself: even this, whether in its moral or ceremonial part, bore witness to Christ: the moral law, by declaring God's holiness, and showing man his own corruption and helplessness, and thus awakening the desire and (under the government of a God believed to be merciful) the hope of a Redeemer,—so that even in this point the Law παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν· the ceremonial, by its ceaseless mentos of sin and of the need of remission by sacrifice. But,

in connection with each other, the words ὁ νόμος καὶ οἱ προφῆται may rather be understood of the Old Testament *Scriptures* (as in Matt. vii. 12. xxii. 40. Luc. xvi. 29. Joh. i. 46. Act. xiii. 15. &c.), through every part of which runs a testimony, more or less explicit, to the work of Him that should come.

22. δικαιοσύνη...διὰ π.] as i. 17: δικαιοσύνη...ἐκ πίστεως εἰς πίστιν.

πίστεως Ἰησοῦ] Heb. xi. 1: ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων: *confidence in things hoped for, a proof (that which convinces or assures us) of things unseen.* Faith in a *person*, then, is, the conviction of the *existence, character, and relation to us, of one whom we do not see.* *Christian* faith is, the persuasion that Christ is, and is that He is—in person, mind, work (past, present, and future), demands upon us, relation towards us, &c. This is the *essence of faith*: trust and obedience, like hope and love, are *fruits of it.*

εἰς πάντας] If καὶ ἐπὶ πάντας be added, the sense is, *extending to and resting upon*: it reaches, and it is efficacious for, all who believe.

23 οντας· οὐ γάρ ἐστιν διαστολή· πάντες γὰρ
ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ
24 Θεοῦ· δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ
25 τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· ὃν

πάντας] whether Jews or Gentiles.

οὐ γάρ ἐστιν δ.) x. 12: οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ Ἑλληνος.

23. *ἡμαρτον*] not *ἡμαρτήκασιν*. The aorist gathers up, as it were, the sins of the world into one act, regarded as prior to the manifestation of the δικαιοσύνη, and of which the result is expressed in ὑστεροῦνται.

ὑστεροῦνται τ. δ.] Heb. iv. 1: μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῆ τις ἐξ ὑμῶν ὑστερηκέναι. The verb ὑστερεῖν, ὑστερεῖσθαι, exactly explained by the ὑστερον ἔρχονται of Matt. xxv. 11, is (1) *to come later than, too late for*; (2) *to fall short of, miss*. In Heb. xii. 15, ἀπὸ is interposed: μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ.

τῆς δόξης τοῦ Θεοῦ] For δόξα see note on ii. 23. Retaining its sense of *manifested perfection*, it is here applied to that ἀποκάλυψις τῶν νιῶν τοῦ Θεοῦ (viii. 19) which is the hope of God's servants under the disparagements and misrepresentations of the present life. It is so used in ii. 7, 10. v. 2: καν-

χώμεθα ἐπ' ἐλπῖδι τῆς δόξης τοῦ Θεοῦ. viii. 18: τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. viii. 21: τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. *That future state of manifested and acknowledged perfection, both in character and condition, which God designs for and offers to man.*

24. δικαιούμενοι] the nominative is suggested by πάντες in v. 23; but in *sense* it refers rather to τοὺς πιστεύοντας in v. 22, and is irregular in construction.

δωρεάν] i. q. ἀνεν ἀργυρίου καὶ τιμῆς, Es. lv. 1: LXX. Matt. x. 8: δωρεὰν ἐλάβετε, δωρεάν δότε. Apoc. xxi. 6. xxii. 17: ὁ θέλων λαβέτω ὑδωρ ζωῆς δωρεάν.

ἀπολυτρώσεως] including three ideas: (1) a state of captivity; (2) the interposition of a λύτρον (Matt. xx. 28. Mar. x. 45) or ἀντίλυτρον (i Tim. ii. 6), a price, or *valuable consideration*; (3) a consequent deliverance. Sometimes, as here, the ἀπολύτρωσις is spoken of as *completed*; Eph. i. 7. Col. i. 14: ἐν φιλομενίᾳ τὴν ἀπολύτρωσιν, τὴν ἀφεσιν τῶν ἀμαρτιῶν sometimes as *future*; viii. 23. Eph. i. 14. iv. 30: ἐν φιλομενίᾳ στηητε εἰς ἡμέραν ἀπολυτρώσεως. It is the difference

προέθετο ὁ Θεὸς ἰλαστήριον διὰ πίστεως ἐν τῷ
αὐτοῦ αἵματι, εἰς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ,
διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτη-

25. *οτι. διὰ πίστεως.*

between the *spiritual* resurrection, of Joh. v. 25, and the *bodyly* resurrection, of Joh. v. 28, 29.

25. *προέθετο*] i. 13: *προεθέμην ἐλθεῖν.* Eph. i. 9: *κατὰ τὴν εὐδοκίαν αὐτοῦ ἦν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν.* In both cases, *προτίθεσθαι* is *to propose to oneself, to purpose.* Here too it may refer to God's purpose rather than to His revelation of it: *whom God (not, set forth, but) set before Himself as (purposed to make) a propitiation, &c.*

ἰλαστήριον] i. Joh. ii. 2: *καὶ αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν.* iv. 10: *καὶ ἀπέστειλεν τὸν νιὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἀμαρτιῶν ἡμῶν.* The form *ἰλαστήριον* only occurs here and in Heb. ix. 5, where *τὸ ἰλαστήριον* is *the mercy-seat* in the tabernacle. The sense here is not doubtful: explained by the use of *ἰλάσκεσθαι* in Luc. xviii. 13: *ὁ Θεός, ἰλάσθητί μοι τῷ ἀμαρτωλῷ*: and, still more, in Heb. ii. 17: *εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ.* *A propitiation; that which propitiates by expiation of sin; that which makes it consistent for God to pardon.*

διὰ πίστεως] The absence of *τῆς* before *ἐν*, and the want of decisive authority for *πίστις* *ἐν*, *πιστεύειν ἐν τινι* (for *πίστις* *ἡ* *ἐν* *Χριστῷ Ἰησοῦν*, i. Tim. iii. 13. 2 Tim. iii. 15, is capable of a different sense), suggest the separation of *διὰ πίστεως* (if retained) from *ἐν τῷ αὐτοῦ αἵματι*, as expressed in note on *vv. 21—26.*

ἐν τῷ αὐτοῦ αἵματι] a propitiation to be wrought out in His blood, i.e. in His death, as the central and compleative act of the whole work of redemption. The death presupposes the incarnation, life of obedience and self-sacrifice, &c. and is the necessary prelude to the resurrection, ascension, intercession, &c. Thus it is at once the briefest and the most comprehensive term for the whole redeeming work of Christ.

εἰς ἐνδειξιν] depends upon *προέθετο*, as *εἰς οἰκονομίαν* upon *προεθέτο* in Eph. i. 9, 10. It is equivalent to *ἴνα ἐνδείξηται* (Eph. ii. 7) *ἐν αὐτῷ τὴν δικαιοσύνην αὐτοῦ.* See note on *vv. 21—26.*

διὰ τὴν] a *δικαιοσύνη*, *owing to and originating in the remission of past sins.*

26 μάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς τὴν ἔνδειξιν
τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ
εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίσ-
τεως Ἰησοῦ.

27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου
νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίσ-
τεως. λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἀν-

26. οτ. Ἰησοῦ.

28. λογ. οὖν.

26. ἐν τῇ] depends upon possession of righteousness.
πάρεστι. τὸν ἐκ πίστεως.

ἀνοχῇ] forbearance: ii. 4: τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας. Matt. xvii. 17: ἔως πότε ἀνέξομαι ὑμῶν; Mar. ix. 19. Luc. ix. 41.

πρὸς τὴν ἔνδειξιν] with a view, I say, to that declaration of His righteousness at the present season: τὴν indicates the ἔνδειξις mentioned above; and the stress of this clause is on the words ἐν τῷ νῦν καιρῷ, which press home the practical character of the truth stated, like οἶδον νῦν καιρὸς εὐπρόσδεκτος in 2 Cor. vi. 2.

δίκαιον καὶ δικαιοῦντα] not only righteous Himself, but communicating His own righteousness to others, on the simple condition of faith in Jesus. A glorious attribute—the power of communicating righteousness, added to that of the inherent

τὸν ἐκ πίστεως] him who is of (belongs to, as his race, class, or party; and so, has for his designation) faith in Jesus. Thus in Gal. iii. 7, 9, 10, οἱ ἐκ πίστεως are contrasted with οἱστοι ἐξ ἔργων νόμου εἰσίν.

27. ποῦ οὖν ἡ καύχησις?] The form of the question resembles that of v. 1, v. 9, iv. 1, &c. What becomes then of Jewish (or other) boasting? The introduction of a new law, of which the language is, not, “Do this, and thou shalt live,” but, “Believe on the Lord Jesus Christ, and thou shalt be saved,” excludes it utterly.

ἡ καύχ...τῶν ἔ] in either case, the generic article.

28. γάρ] If οὖν be the reading, this verse contains a general conclusion from the preceding statement, not from v. 27 in particular.

θρωπον χωρὶς ἔργων νόμου. ἡ Ἰουδαίων ὁ Θεὸς 29 μόνων; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· εἰπερ εἰς 30 ὁ Θεὸς ὁς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. νόμου οὐν κατ- 31

29. μάν.

χωρὶς ἔργων νόμου] *apart from (as the ground of acceptance) any acts of (prescribed by) a law.* See note on v. 20.

29. ἡ Ἰουδαίων] *Or is it indeed the case, as some seem to imagine, that God is exclusively the God of Jews?* No: henceforth Jew and Gentile are on one level. *God is the God of both, and the terms of acceptance are the same for both.*

30. εἰπερ εἰς] *if at least (as surely as) the God who shall communicate righteousness on the same terms to Jew and Gentile (vv. 21—24) is one God and not more than one.*

περιτομὴν...ἀκροβυστίαν] *Jew and Gentile:* the absence of the article indicates that the meaning is not the *whole class* of Jews and Gentiles severally, but persons having the *characteristic* of the one and of the other. Col. iii. 11: δόπον οὐκ ἔνι Ἑλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία.

ἐκ πίστεως...διὰ τῆς π.] *as the result of faith (the act of believing)...by means of the faith (the object of belief, the Gospel): two forms of expression, different,*

but equivalent: for instances of the same interchange, see Gal. iii. 22—26: ἵνα ἡ ἐπαγγελία ἐκ πίστεως (as the result of faith in) Ἰησοῦ Χριστοῦ δοθῇ...πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν (the faith)...εἰς τὴν μέλλουσαν πίστιν (the faith) ἀποκαλυφθῆναι...ἵνα ἐκ πίστεως (faith) δικαιωθῶμεν...ἐλθούσης δὲ τῆς πίστεως (the faith)...νιὸι Θεοῦ ἔστε διὰ τῆς πίστεως (the faith) ἐν Χριστῷ Ἰησοῦ.

31. νόμον οὐν] *Is it then the abolition of a law, that we seek to effect by the faith (the Gospel)? Is it the object of our Gospel to set men free from a rule of duty? Rather is it the establishment of a law; not indeed of a law of works (v. 27), which must ever fail through human infirmity, but of a law which brings with it the will and the power to obey from the heart. In form, the sentence resembles Matt. v. 17: μὴ νομίσητε ὅτι ἥλθον καταλῦσαι τὸν νόμον ἡ τοὺς προφήτας· οὐκ ἥλθον καταλῦσαι ὀλλὰ πληρώσαι. Cf. 1 Cor. ix. 21: μὴ ὁν ἄνομος Θεοῦ ἀλλ' ἔννομος Χριστοῦ.* This is one of the numerous allusions to the supposed Antinomian

αργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο ἀλλὰ νόμον ἵστανομεν.

IV. 1 Τί οὖν ἔροῦμεν εὐρηκέναι Ἀβραὰμ τὸν προ-
2 πάτορα ήμῶν κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ
3 Θεόν. τί γὰρ ή γραφὴ λέγει; Ἐπίστευσεν
δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ

iv. 1. om. εὐρηκέναι.

τ. πατέρα.

tendency of the Gospel, more fully discussed in vi. 1, &c.

IV. 1, &c. Τί οὖν] *How do the above statements bear upon the case of Abraham—one so deeply interesting to every Israelite? How did he obtain that acceptance with God upon which our national privileges depend? Was it by any works of his own? The language of the Scriptures is express upon this point. He believed God, and that was counted to him for righteousness. A form of language, excluding all idea of merit, and in the same degree consistent and harmonious with the language of Scripture in other passages. Or was his acceptance connected with any outward ordinance, as that of circumcision? No, the record of his acceptance is prior to the very institution of that rite; and circumcision itself was a mere ratification of the Divine favour already bestowed. Thus and thus only could Abra-*

ham become the father of the faithful universally, whether Jews or Gentiles.

1. εὐρηκέναι] *has gained: as in 2 Tim. i. 18: εὐρέν ἐλεος. Heb. ix. 12: λύτρωσιν εὐράμενος. Cf. Matt. xiii. 44, 46. If εὐρηκέναι is omitted, the sense will be still clearer; What shall we then say of Abraham, &c.*

κατὰ σάρκα] *placed as in ix. 3: τῶν συγγενῶν μου κατὰ σάρκα.*

2. εἰ γάρ] *A grave question—for, if he gained acceptance with God by any works of his own, then his position was one of merit, of right, of self-confidence.*

ἀλλ’ οὐ] *But no one can have this towards God: nor had Abraham this—for what saith the Scripture?*

3. ἐπίστευσεν δέ] *Gen. xv. 6: LXX. καὶ ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.* Said, not of his leaving his country, not of his offering up his son, but of his believing God's promise that his seed

εἰς δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς 4
οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὄφείλημα·
τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν 5
δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐ-
τοῦ εἰς δικαιοσύνην. καθάπερ καὶ Δανειδὲ λέγει 6
τὸν μακαρισμὸν τοῦ ἀνθρώπου ὃ ὁ Θεὸς λογί-
ζεται δικαιοσύνην χωρὶς ἔργων· Μακάριοι ὥν 7 Ps. xxxii. 1, 2.
ἀφέθησαν αἱ ἀνομίαι καὶ ὥν ἐπεκαλύφθη-

should be as the stars, when as yet, in old age, he had no son. A striking proof of the essential point in true faith: though it prompts and secures obedience, yet its own place is in the heart, not the act.

4. τῷ δὲ ἐργαζομένῳ] *The expression quoted implies something gratuitous, spontaneous: it is not the way in which wages for work done would be spoken of: wages are a matter of right and of debt, not of favour.*

λογίζεται] the present is thus used in a passive sense, *vv. 5, 24. ix. 8.*

5. τῷ δὲ μῇ] *The language used—“faith reckoned to a man as his righteousness”—is appropriate only to the case of one who is not working for acceptance, but simply relying upon a God who shows mercy.*

τὸν δικαιοῦντα τὸν ἀσεβῆ] *v. 6: Χριστὸς...ὑπὲρ ἀσεβῶν ἀπέθανεν. One who makes righteous*

(by a free forgiveness) *him who was before ungodly.*

6. καθάπερ] *And this is the language of Scripture elsewhere: David (Ps. xxxii.) records the blessing pronounced upon the man whose sin shall not be charged to his own account; or, in other words, to whose account righteousness shall be charged without desert of his. The non-imputation of sin is equivalent to the imputation of righteousness. The two are convertible terms. Those whom God accepts, those whom He treats as if they were righteous, are forgiven sinners, not self-justified saints.*

τὸν μακαρισμὸν] *the pronouncing of a blessing upon: Gal. iv. 15: τίς οὖν ὁ μακαρισμὸς ὑμῶν; from μακαρίζειν, Luc. i. 48. Jac. v. 11: μακαρίζομεν τοὺς ὑπομένοντας.*

7. ἀφέθησαν...ἐπεκαλύφθησαν] *two figures expressive of forgiveness: (1) the dismissal of*

8 σαν αἱ ἀμαρτίαι· μακάριος ἀνὴρ οὐδεὶς μὴ
9 λογίσηται Κύριος ἀμαρτίαν. ὁ μακαρισμὸς
οὐδὲν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν
ἀκροβυστίαν; λέγομεν γάρ ὅτι ἐλογίσθη τῷ
ιοῦ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλο-
γίσθη; ἐν περιτομῇ ὅντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ
11 ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. καὶ σημεῖον
ἔλαβεν περιτομήν, σφραγίδα τῆς δικαιοσύνης τῆς

8. Δω. φ.

9. οπ. δι.

11. περιτομῆς.

sin; as Ps. ciii. 12: LXX. καθόσον ἀπέχουσιν ἀνατολαὶ ἀπὸ δυσμῶν, ἔμάκρυνεν ἀφ' ημῶν τὰς ἀνομίας ημῶν. (2) the *hiding* of sin, not by the sinner, which is fatal (Prov. xxviii. 13: LXX. ὁ ἐπικαλύπτων ἀσέβειαν ἔαντον οὐκ ενδιθήσεται), but by Him to whom it has been confessed. The two are combined, as here, in Ps. lxxxv. 2: LXX. ἀφῆκας τὰς ἀνομίας τῷ λαῷ σου, ἐκάλυψας πάσας τὰς ἀμαρτίας αὐτῶν.

9, 10. ὁ μακαρισμός] Such being the description of those whom the word of God declares to be blessed, how wide is its application? does it extend to Jews only, or to all? Take the case of Abraham himself. We say, on the authority of the Scripture, that he was accepted for his faith. Now at what point in his history is that testimony borne? before or after his circumcision? Several years before the institution of that ordinance.

λέγομεν γάρ] we have the means of answering this question, for, &c.

11. καὶ σημεῖον] So far from being the cause of his acceptance, circumcision was but the seal of an acceptance already secured.

σημεῖον περιτομῆς] circumcision as a token or signal from God of a relation already established. If περιτομῆς, the sense is the same; literally, a token (consisting) of circumcision.

σφραγίδα] as an authentication of: 1 Cor. ix. 2: ἡ γάρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἔστε. 2 Tim. ii. 19: ἔχων τὴν σφραγίδα ταύτην. The verb is more frequent: e.g., Joh. vi. 27: τοῦτον γάρ ὁ Πατὴρ ἐσφράγισεν, ὁ Θεός. 2 Cor. i. 22: ὁ καὶ σφραγισάμενος ημᾶς. Eph. i. 13. iv. 30.

τῆς δικαιοσύνης τῆς πίστεως] of that righteousness (on the ground) of his faith, which he possessed before circumcision.

πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δὶ' ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην, καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ 12

ii. λογ. καὶ.

τῆς δ....τῆς π.] in reference to v. 3: ἐπίστευσεν...εἰς δικαιοσύνην.

τῆς ἐν] probably refers to δικαιοσύνης rather than to πίστεως.

εἰς τὸ εἶναι] that so he might be the father of all those who believe not being circumcised—that so, I say, the righteousness (reckoned to him) might be reckoned to them. If the acceptance of Abraham had in any sense been connected with circumcision, the Gentile world must have been excluded from that family of which he was the head. But, since circumcision was only given to him as a sort of token and authentication of an acceptance possessed before and without it, there is nothing to debar Gentiles who, like him, believe, from sharing to the full in every promise made to him and to his seed. The two clauses εἰς τὸ εἶναι and εἰς τὸ λογισθῆναι are parallel and equivalent to each other; both expressing the result of the particular mode in which circumcision was instituted; viz. as a

mere seal of a pre-existing acceptance.

πατέρα] Gen. xvii. 5: see v. 17.

δὶ' ἀκροβυστίας] see note on ii. 27.

τὴν δικαιοσύνην] the same righteousness which was reckoned to him.

12. καὶ πατέρα περιτομῆς] A second result of the mode of the introduction of circumcision: that it marked not only the equal acceptance of believing Gentiles, but also the non-acceptance of unbelieving Jews. And a father of circumcision—the head of a family of the circumcised—in relation to those who have not only the characteristic of circumcision, but also who walk by the rule of the steps of that faith of Abraham which in his case preceded circumcision. If circumcision had been at all connected with the acceptance of Abraham, this would not only have excluded Gentiles, but might have seemed to include Jews who had no other claim but that of this outward ordi-

περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς
ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς
13 ήμων Ἀβραάμ. οὐ γὰρ διὰ νόμου ή ἐπαγγελία
τῷ Ἀβραὰμ ή τῷ σπέρματι αὐτοῦ, τὸ κληρονό-
μον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης
14 πίστεως· εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκέ-
νωται ή πίστις καὶ κατήργηται ή ἐπαγγελία.

nance. The particular time and mode of its institution answered both purposes; that of including and excluding aright.

π. περιτομῆς] see note on iii. 30.

στοιχοῦσιν τ. Ι] στοιχεῖν is, to be or walk in line or order: Act. xxi. 24: στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον. Hence στοιχεῖν τυί is (1) to be or walk in file with (as one soldier with another): (2) to walk in order by (under the direction of) a rule of any kind (as here the print of another's footsteps). Gal. v. 25: πνέματι καὶ στοιχῶ-
μεν. vi. 16: ὅσοι τῷ κανόνι τούτῳ στοιχοῦσιν. Phil. iii. 15: τῷ αὐτῷ στοιχεῖν.

13. οὐ γάρ] An essential condition—that it should thus be made plain that believing Gentiles are included amongst Abraham's seed, and unbelieving Jews excluded—for, &c.

διὰ νόμου] by means of a law, obedience to which should be the condition of the fulfilment

of the promise.

τὸ κληρονόμον κ.τ.λ.] the substance, though not the words, of the promise: Gen. xii. 3. xxii. 17, 18: LXX. καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων· καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματι σου πάντα τὰ ἔθνη τῆς γῆς.

διὰ δικαιοσύνης πίστεως] see note on v. 11.

14. εἰ γάρ] And this is essential to the fulfilment of the promise—for, &c.

οἱ ἐκ νόμου] those who are of a law; who are designated by it as that which they belong to, depend upon, &c.: see note on iii. 26.

κεκένωται] properly drained of its contents, and so left void, useless, worthless. 1 Cor. i. 17: ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. ix. 15: τὸ καύχημα μου ἵνα τις κενώσει. 2 Cor. ix. 3. In Phil. ii. 7, it is applied to our Lord's humiliation: ἔαντὸν ἐκένωσεν μορφὴν δούλου λαβών.

η πίστις] the faith expressly

ο γὰρ νόμος ὄργην κατεργάζεται· οὐ δὲ οὐκ 15
ἔστιν νόμος, οὐδὲ παράβασις. διὰ τοῦτο ἐκ 16
πίστεως, ἵνα κατὰ χάριν· εἰς τὸ εἶναι βεβαίαν
τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ
νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ,
ὅς ἔστιν πατὴρ πάντων ἡμῶν, καθὼς γέγραπται 17

15. οὐ γρ.

spoken of in Abraham's case (v. 3) as having been the ground of acceptance.

κατήργηται] *made nugatory* (see note on iii. 3); both because *law* and *promise* are two essentially opposite terms (Gal. iii. 18: *εἰ γὰρ ἐκ νόμου η κληρονομία, οὐκέτι ἔξ ἐπαγγελίας*), and more especially for the reason which follows. Cf. Gal. iii. 6—22 throughout.

15. ο γὰρ νόμος] *the generic article: law in general;* but doubtless with especial regard to the *Law of Moses*, which, though it offered life on condition of obedience, could only (man being what he is) result in condemnation. Gal. iii. 10—12: *ὅσοι γὰρ ἔξ ἔργων νόμου εἰσίν, ὅποι κατάραν εἰσίν γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἔμμενε ἐν πᾶσιν τοῖς γεγραμμένοις... ὅτι δὲ ἐν νόμῳ οὐδέποτε δικαιοῦται παρὰ τῷ Θεῷ δῆλον κ.τ.λ.*
οὐ δὲ οὐκ] *and the introduction of a law is only the introduction*

of a possibility of transgression.

16. διὰ τοῦτο] *since any other condition would have been nugatory.*

ἐκ πίστεως] sc. *η ἐπαγγελία ἔστιν.* Gal. iii. 22: *ἵνα η ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῆ τοῖς πιστεύοντιν.*

ἵνα] sc. *γένηται that it may be a matter of free favour on the part of God.*

εἰς τὸ εἶναι] *with this further object—that the promise, being independent altogether of the conditions of a particular law, may be secure to all those who show themselves to be of the family of Abraham by resembling Abraham in his faith.*

πατὴρ πάντων] *the spiritual ancestor of the whole Church, Jewish and Gentile; faith being that common feature which ascertains the relationship.*

17. καθὼς...σε] *parenthetical, in confirmation of the expression πατὴρ ἡμῶν.*

Gen. xvii. 5. ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὐ ἐπίστευσεν Θεοῦ, τοῦ ζωοποιοῦντος τοὺς 18 νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ως ὄντα· ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρηνέον, Οὕτως ἔσται τὸ σπέρμα σου· καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ

Gen. xv. 5.

19. οὐ κατενόησεν.

κατέναντι οὐ] i.e. ἔκείνου φ.
in the regard of that God who
includes all generations in one
view, the dead as still living,
and the unborn (τὰ μὴ ὄντα) as
already existing.

τοῦ ζωοποιοῦντος τοὺς νεκρούς]
Luc. xx. 38: Θεὸς δὲ οὐκ ἔστιν
νεκρῶν ἀλλὰ ζώντων· πάντες γάρ
αὐτῷ ζῶσιν.

18—22. ὃς παρ' ἐλπίδα] An
illustration, in detail, of the na-
ture of faith.

παρ' ἐλπίδα] beyond hope;
beside the mark, or beyond the
bounds, of what might seem a
reasonable expectation: cf. παρὰ
φύσιν, xi. 24. παρὰ καιρούν, Heb.
xi. 11.

ἐπ' ἐλπίδι] in or with hope:
Act. ii. 26 [Ps. xvi. 9: LXX.]:
κατασκηνώσει ἐπ' ἐλπίδι. 1 Cor.
ix. 10: ὀφελεῖ ἐπ' ἐλπίδι ὁ ἀρο-
τριῶν ἀροτριῶν.

εἰς τὸ γενέσθαι] unto his be-
coming; so that he became: see
vv. 11, 16.

οὕτως ἔσται] Gen. xv. 5:
LXX. ἀριθμησον τοὺς ἀστέρας,
εἰ δυνήσῃ ἔξαριθμῆσαι αὐτούς· καὶ
εἰπεν, Οὕτως ἔσται τὸ σπέρμα
σου.

19. καὶ μὴ] see note on ii.
14: οὐτοὶ νόμον μὴ ἔχοντες. Here,
and because he was not weak,
etc. Cf. Matt. i. 19: καὶ μὴ θέλω
αὐτὴν δειγματίσαν. xxii. 29: πλα-
νᾶσθε μὴ εἰδότες τὰς γραφάς.
Luc. ix. 33: μὴ εἰδὼς ὁ λέγει.
Rom. xv. 23: νῦν δὲ μηκέτι τό-
πον ἔχων ἐν τοῖς κλίμασιν τούτοις.
Heb. iv. 2: οὐκ ὀφέλησεν ὁ λόγος
τῆς ἀκοῆς ἔκείνους μὴ συγκεκρι-
μένος τῇ πίστει τοῖς ἀκούσασιν.

τῇ πίστει] in point of (in the
matter of) his faith. xiv. 1: τὸν
δὲ ἀσθενοῦντα τῇ πίστει προσλαμ-
βάνεσθε.

κατενόησεν] if οὐ be omitted,
as in the text, this is an in-
stance in which a classical writer
would have added μέν· κατενόησε
μὲν τὸ ἑαυτοῦ σῶμα...εἰς δὲ τὴν
ἐπαγγελίαν κ. τ. λ. he observed

σῶμα νενεκρωμένον, ἐκατονταετής που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας, εἰς δὲ 20 τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλὰ ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ,

Gen. xvii. 17.

19. ἡδη νεκρός.

indeed...yet doubted not; or, though he observed...yet he doubted not. Cf. vi. 17: χάρις δὲ τῷ Θεῷ, ὅτι ἡτε δούλοι τῆς ἀμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας κ.τ.λ. With οὐ, the sense is, *He noticed or regarded not, &c.*

νενεκρωμένον] Heb. xi. 12: ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου κ.τ.λ.

ἐκατονταετής που] Gen. xvii. 17: LXX. καὶ εἶπεν ἐν τῇ διανοίᾳ αὐτοῦ, λέγων, Εἰ τῷ ἐκατονταετεῖ γενήσεται νιός;

νεκρώσιν] 2 Cor. iv. 10.

20. διεκρίθη] διακρίνειν, *to discern* (Matt. xvii. 3, τὸ πρόσωπον τοῦ οὐρανοῦ), *distinguish, make a distinction* (Act. xv. 9, οὐθὲν διέκρινεν μεταξὺ ημῶν τε καὶ αὐτῶν), or *decide* (1 Cor. vi. 5, διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ): hence διακρίνεσθαι, *to seek to get a decision, to go to law, to dispute* (Act. xi. 2, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς), *to doubt*; Matt. xxi. 21: ἐὰν ἔχῃτε πίστιν καὶ μὴ διακριθῆτε. Mar. xi. 23: καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ. Rom. xiv. 23. Jac. i. 6. Here εἰς is added; *he doubted not as to, with regard to.*

ἐνεδυναμώθη] was strengthened in (see note on v. 19) his faith. ἐνδυναμοῦν, Phil. iv. 13: ἐν τῷ ἐνδυναμοῦντί με. 1 Tim. i. 12. 2 Tim. iv. 17. ἐνδυναμοῦσθαι, Act. ix. 22. [Eph. vi. 10.] 2 Tim. ii. 1. Heb. xi. 34: ἐνεδυναμώθησαν ἀπὸ ἀσθενείας. The simple verb δυναμοῦν occurs in [Eph. vi. 10.] Col. i. 11: ἐν πάσῃ δυνάμει δυναμούμενοι.

δοὺς δόξαν] For δόξα see notes on i. 21, 23. The *glory of God* is the *manifested perfection, the revealed character, the sum of the true attributes or characteristics, of God*: e.g., Joh. i. 14: ἐθεασάμεθα τὴν δόξαν αὐτοῦ. ii. 11: ἐφανέρωσε τὴν δόξαν αὐτοῦ. Hence δόξαν διδόναι τῷ Θεῷ is, *to give or ascribe to God His true character, in whatever point; whether that of power, holiness, mercy, truth, &c.* See Luc. xvii. 18. Joh. ix. 24. Act. xii. 23. Apoc. iv. 9. xi. 13. xiv. 7. xvi. 9. xix. 7. The aorist here may express that, at the moment of hearing the promise, Abraham, by a single mental act, ascribed to God His true character, as a God of power and a God of

21 καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατός
 22 ἐστιν καὶ ποιῆσαι. διὸ ἐλογίσθη αὐτῷ εἰς
 23 δικαιοσύνην. οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι
 24 ἐλογίσθη αὐτῷ, ἀλλὰ καὶ δι' ήμᾶς, οἷς μέλλει
 λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα
 εἰ. iii. 12. 25 Ἰησοῦν τὸν κύριον ήμῶν ἐκ νεκρῶν, ὃς παρεδόθη

21. *om. καὶ pr.*22. *διὸ καὶ.*

truth, and believed His word accordingly.

21. πληροφορηθείς] πληροφορεῖν is originally, *to bring full* or *in full measure*: hence *to complete*; (1) a *thing*, whether by *performance* (as *τὴν διακονίαν σου*, 2 Tim. iv. 5: *τὸ κήρυγμα*, *ibid.* 17), or by *proof* (as, in the passive, *Luc. i. 1: τῶν πεπληροφορημένων ἐν ήμῖν πραγμάτων*); (2) a *person*, whether by *perfection* (as *Col. iv. 12: τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ*), or by *conviction*; and so, in the passive, *to be satisfied* or *fully convinced*, as here, and *xiv. 5: ἔκαστος ἐν τῷ ὕδωρ νοὶ πληροφορεύσθω*.

ἐπήγγελται] *Heb. xii. 26: νῦν δὲ ἐπήγγελται λέγων.* In *Gal. iii. 19*, ἐπήγγελται is passive in sense as well as form.

22. διό] *because he thus exhibited all the marks of a genuine faith.*

24. τοῖς π. ἐπὶ τὸν ἐγείραντα]

i Pet. i. 21: *τοὺς δι' αὐτοῦ πιστοὺς [πιστεύοντας] εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα είναι εἰς Θεόν.*

25. παρεδόθη] *Ea. liii. 12: LXX.* καὶ αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκε, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. The word occurs very frequently in reference to the surrender of our Saviour to suffering and death; sometimes denoting the act of its *human* instruments, whether Judas (as *Joh. xix. 11: διὰ τοῦτο ὁ παραδιδόντος μὲ σοι μείζονα ἀμαρτίαν ἔχει*), or the Jewish nation (as *Act. iii. 13: ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἤρνήσασθε αὐτὸν κατὰ πρόσωπον Πλάτον*); sometimes the *Divine* act, whether that of our Lord Himself (as *Gal. ii. 20: τοῦ ἀγαπήσαντος με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ*), or of the Father (as *viii. 32: ὃς γε τοῦ ὕδουν νίον οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ημῶν πάντων παρέδωκεν αὐτόν*).

διὰ τὰ παραπτώματα ήμῶν καὶ ἡγέρθη διὰ τὴν δικαιώσιν ήμῶν.

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν V. 1 πρὸς τὸν Θεόν διὰ τοῦ κυρίου ήμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν 2

v. 1. ἔχομεν.

διὰ τὰ...διὰ τὴν] *for the sake of, in either case; the sense suggesting the necessary modifications: (1) for the sake of (i.e. to take away) our offences; (2) for the sake of (i.e. to secure) our justification.*

ἡγέρθη διὰ τὴν] 1 Cor. xv. 17: *εἰ δὲ Χριστὸς οὐκ ἐγγέρται...ἔτι ἔστε ἐν ταῖς ἀμαρτίαις ὑμῶν.* The resurrection of Christ was essential to the completion of His atonement: *a dead Saviour is none.* 2 Cor. i. 18: *καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἴδον ζῶν εἰμὶ εἰς τοὺς αἰώνας τῶν αἰώνων.*

δικαιώσιν] see note on v. 18.

V. 1, &c. Δικαιωθέντες οὖν] Consequences of Christ's redemption to those who believe. *Faith—the realizing apprehension of Christ's work for us—introduces us into a state of acceptance, of which the immediate result should be peace with God, and a joyful hope; hope even amidst afflictions, knowing their salutary effects; hope founded on the knowledge of God's love as shown in Christ's death for sinners.*

i. ἐκ πίστεως εἰρήνην] Mar. v. 34: *ἡ πύστις σου σέσωκέν σε.* ὑπαγε εἰς εἰρήνην. Joh. xiv. 27: *εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δῶματι ὑμῖν.* xvi. 33: *ταῦτα λελάηκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε.* The consciousness of unforgiven sins causes a feeling of estrangement from God, and even of enmity towards Him whom they have injured (Col. i. 21: *καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς κ.τ.λ.): the conviction of their free forgiveness removes that enmity (Col. i. 20: *εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*).*

ἔχωμεν] Heb. xii. 28: *ἔχωμεν χάριν, δο' ἡς λατρεύωμεν εὐαρέστως τῷ Θεῷ.* The variety of reading is not important: *ἔχομεν* is, *God has given us peace: ἔχωμεν, let us keep and use it.*

πρὸς τὸν Θεόν] the commoner combination is *εἰρήνη ἀπὸ Θεοῦ*, as i. 7, 1 Cor. i. 3, 2 Cor. i. 2, &c.; sometimes *παρὰ Θεοῦ*, as 2 Joh. 3; or *ἡ εἰρήνη τοῦ Θεοῦ*, as Phil. iv. 7.

2. τὴν προσαγωγὴν ἐσχήκαμεν] *we have had our introduc-*

τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ἥ ἐστήκα-
μεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ
3 Θεοῦ. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν ταῖς
4 θλίψεις εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατερ-
5 γάζεται, ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ
ἐλπίδα· ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη

2. οὐ. τῇ πίστει

3. καυχώμεθα.

tion into our present state of gratuitous acceptance. προσαγωγή is the introduction of a subject to a sovereign, or a worshipper into the presence of the object of worship. Eph. ii. 18: δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν Πατέρα. iii. 12: ἐν ϕ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. For ἐσχίκαμεν see 2 Cor. i. 9. ii. 13. vii. 5.

τὴν χάριν τ. ἐν ἥ] vi. 14: οὐ γάρ ἐστε ὑπὸ νόμου ἀλλὰ ὑπὸ χάριν. 1 Pet. v. 12: ταύτην εἰναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἥν ἐστήκατε. For ἐστηκέναι (like στήκειν, the opposite of πίπτειν, xiv. 4) see also xi. 20: σὺ δὲ τῇ πίστει ἐστήκας. 1 Cor. x. 12. xv. 1: τὸ εὐαγγέλιον ... ἐν ϕ καὶ ἐστήκατε. 2 Cor. i. 24.

καυχώμεθα] *exult in hope of that future state of manifested perfection which God has promised.* See note on iii. 23.

3. καυχώμενοι] the order of the sentence, which begins as

if a principal verb were to follow below, is broken by a succession of subordinate clauses, and not resumed.

κ. ἐν ταῖς] 2 Cor. xii. 9: καυχήσομαι ἐν ταῖς ἀσθενείαις μου.

δοκιμή] δοκιμή is a *proof by testing* (as of metal; cf. 1 Pet. i. 7): 2 Cor. ii. 9: ἵνα γνῶ τὴν δοκιμὴν ὑμῶν. viii. 2: ἐν πολλῇ δοκιμῇ θλίψεως (θλῖψις being the test applied) κ.τ.λ. ix. 13: διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης (the διακονία, or ministration to the poor, being the proof or test). xiii. 3: δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ (genitive of the fact to be proved). Phil. ii. 22: τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε κ.τ.λ. Here, the *result* of the application of such a test; *the state or character of the δόκιμος*, i. e. of one who has been tried and has stood the trial: as Jac. i. 12: μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος κ.τ.λ.

τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ημῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ημῖν. ἔτι γὰρ δι-
Χριστός, ὅντων ημῶν ἀσθενῶν ἔτι, κατὰ και-

6. εἰ γε Χρ. ν. εἰ γὰρ Χρ.

5. οὐ κατασχύνει] *does not put to shame* by disappointing. Thus ix. 33: ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16. For the present tense see note on ii. 16.

οὐτὶ η ἀγάπη] *the outpouring of the love of God in our hearts by the Holy Spirit, is the proof that our hope will not disappoint us.* The words η ἀγάπη τοῦ Θεοῦ may include the two ideas, of η ἀγάπη ην ἔχει ὁ Θεὸς ἐν ημῖν (1 Joh. iv. 16) and of that ἀγάπη τοῦ Θεοῦ which is shown in *keeping His commandments* (1 Joh. v. 3): the two are but opposite aspects of the same love: the sense of God's love is not the cause only, but the essence, of ours: ημεῖς ἀγαπῶμεν, οὐτὶ αὐτὸς πρώτος ἥγαπτοιν ημᾶς (1 Joh. iv. 19).

ἐκκέχυται] Act. ii. 17, 18, 33. x. 45: οὐτὶ καὶ ἐπὶ τὰ ἔθνη η δωρεά τοῦ ἁγίου πνεύματος ἐκκέχυται. Tit. iii. 6.

6. ἔτι γὰρ Χριστός] *I say, our hope will not disappoint us; for, moreover (i. e., in addition to that ground of hope which consists in the outpouring of*

the love of God in our hearts by the Holy Spirit, there is this assurance also, as the foundation of all else, that), Christ, while we were still without strength, &c. The former ἔτι is as in Luc. xiv. 26: ἔτι τε καὶ τὴν ἑαυτοῦ ψυχήν. Act. ii. 26 (Ps. xvi. 9): ἔτι δὲ καὶ η σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι. xxii. 28: ἔτι τε καὶ Ἑλληνας κ.τ.λ. Heb. xi. 32: καὶ τί ἔτι λέγω; If εἰ γε be the reading, the sense will be *since*. If εἰ γὰρ, the sentence is interrupted by *vv. 7, 8*, and resumed (with οὐν) in *v. 9*.

ἀσθενῶν] *powerless to obey or to please God.* Matt. xxvi. 41: η δὲ σάρξ ἀσθενής. Mar. xiv. 38. Cf. viii. 3: τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν φησθέντει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ νόν πέμψας κ.τ.λ.

κατὰ καιρόν] Gal. iv. 4: ὅτε δὲ ἥλθε τὸ πλήρωμα τοῦ χρόνου. Eph. i. 10: εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. 1 Tim. ii. 6: τὸ μαρτύριον καιροῦ ἰδίους. vi. 15: ην καιροῦ ἰδίους δείξει. In the works of God there is no precipitancy: all is done in order and with preparation.

7 ρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. μόλις γὰρ ὑπὲρ
δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγα-
8 θοῦ τάχα τις καὶ τολμᾶ ἀποθανεῖν· συνίστησιν
δὲ τὴν ἑαυτοῦ ἀγάπην ὁ Θεὸς εἰς ήμᾶς, ὅτι
ἔπι ἀμαρτωλῶν ὄντων ήμῶν Χριστὸς ὑπὲρ ήμῶν
9 ἀπέθανεν. πολλῷ οὖν μᾶλλον δικαιωθέντες οὐν
ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ
10 τῆς ὄργῆς. εἰ γὰρ ἔχθροὶ ὄντες κατηλλάγημεν

8. ἀγ. εἰς ήμᾶς ὁ Θεός. v. οὐ. ὁ Θεός.

9. οὐ. οὐ.

7. μόλις γάρ] *an amazing proof of love—for, &c.*

ὑπὲρ γάρ] *I say, “scarcely” (μόλις); for perhaps, &c.*

τοῦ ἀγαθοῦ] *the generic article, as in Matt. xii. 35: ὁ ἀγαθὸς ἄνθρωπος κ.τ.λ.* Luc. vi. 45. *ἀγαθός just so far differs from δίκαιος above, that it expresses a more attractive character; good, benevolent, rather than merely just.*

8. συνίστησιν] *see note on iii. 5.*

9, 10. πολλῷ οὖν μᾶλλον] *He who has done the greater will certainly do the less. The greater was the sacrifice of the Son of God for sinners: the less is the completion of that work by the salvation of those whom that sacrifice has reconciled. Cf. viii. 32: ὃς γε τοῦ ἰδίου νιοῦ οὐκ ἐφείσατο...πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ημῖν χαρίσεται;*

9. ἐν τῷ αἵματι αὐτοῦ] *see*

note on iii. 25.

ἀπὸ τῆς ὄργῆς] i. 18. ii. 5.
i Thess. i. 10: *Ίησοῦν τὸν βυ- μενὸν ημᾶς ἀπὸ τῆς ὄργῆς τῆς ἐρχομένης.*

10. ἔχθροὶ ὄντες] *see first note on v. 1.*

κατηλλάγημεν] *were reconciled, changed from ἔχθροί into friends, by the announcement of a free forgiveness of sin through the death of Christ. Cf. xi. 15: καταλλαγὴ κόσμου. See the fuller statement in 2 Cor. v. 18—*
20: *τοῦ Θεοῦ τοῦ καταλλάξαντος ημᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ημῖν τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι Θεὸς ἡν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ...δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. The reconciliation is that of man to God: but it is effected by an act of free forgiveness (μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν) on the part of God to man.*

τῷ Θεῷ διὰ τοῦ θανάτου τοῦ νιοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι τι ἐν τῷ Θεῷ διὰ τοῦ κυρίου ήμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

Διὰ τοῦτο, ὥσπερ δι' ἐνὸς ἀνθρώπου ή ἀμαρτίας εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ

12. om. ὁ θάνατος alt.

ἐν τῇ ζωῇ] in (i. e., as our place of safety) his life after death: that life in which He carries on His intercession, communication of the Holy Spirit, individual protection and guidance, and final "redemption of the body" by resurrection. Joh. xiv. 19: ὅτι ἐγὼ ζῶ, καὶ νῦν εἰς ζήσετε. 2 Cor. iv. 10, 11: ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ήμῶν φανερωθῇ κ.τ.λ. Phil. iii. 10: τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ (the power to which resurrection admitted Him) κ.τ.λ.

11. οὐ μόνον δέ] and not only have we this hope, but even now, &c.

καυχώμενοι] as if belonging to σωθησόμεθα as the principal verb; though in sense καυχώμεθα would have been clearer.

12—21. Thus Christ, like Adam, has become the head and ancestor of a whole race,

who are involved in the consequences of His act. Most unlike, indeed, most opposite, are the two cases: the one, an act of transgression, involving judgment and death; the other, of obedience, leading to acceptance and life.

12. διὰ τοῦτο] such being the effects of Christ's redemption.

ώσπερ κ.τ.λ.] the sentence is interrupted by vv. 13—17, and resumed in v. 18, with a repetition of the protasis in an altered form.

ἡ ἀμαρτία...ὁ θ.] sin...death collectively, as a whole.

διὰ τῆς ἀμ. ὁ θ.] Gen ii. 17: LXX. ἦ δὲ ἀν ήμέρᾳ φάγητε ἀπ' αὐτοῦ, θανάτῳ ἀποθανεῖσθε.

ὁ θάνατος] natural death, primarily, and as the punishment specially denounced: spiritual and eternal death, incidentally and secondarily, as the necessary consequence of the

13 θανατος διῆλθεν, ἐφ' ὃ πάντες ἡμαρτον ἄχρι γάρ νόμου ἀμαρτία ἦν ἐν κόσμῳ, ἀμαρτία δὲ οὐκ

severance of a creature from the service and love of the Creator.

διῆλθεν] *went abroad, spread: as, e.g., in Act. viii. 4: οἱ μὲν ὄντες διασπαρέντες διῆλθον εὐαγγελιζόμενοι κ.τ.λ. x. 38: ὃς διῆλθεν εὐεργετῶν κ.τ.λ.*

ἐφ' ὃ] i.e., ἐπὶ τούτῳ ὅτι: *for that, because.* 2 Cor. v. 4: ἐφ' ὃ οὐ θέλομεν ἐκδύσασθαι κ.τ.λ.

πάντες ἡμαρτον] i.e., *in the person of Adam.* It is not true that all who die have sinned personally: e.g., infants, or those destitute of reason. Nor would the argument here admit that sense. Adam fell as the sample, the representative, of the race. As he fell, so would any one of the race have fallen under the same trial: God (for His own beneficent purposes) deals with the race as having been tried, and as having fallen, in him. Cf. v. 15: τῷ τοῦ ἐνὸς παραπτώματι οἱ πάντες ἀπέθανον. The tense, and form of expression, are illustrated by 2 Cor. v. 15: εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον (i.e. *in the person of Christ*).

13, 14, ἄχρι γάρ] *I say, all men are regarded as having sinned in the person of Adam. For during the whole interval between the Fall and the Law there was*

evidently a general imputation of sin, because there was death: yet that sin which was thus punished could not have been personal sin; for men were not living (like Adam in Paradise) under a special law of which death was the penalty; and yet they died: the sin therefore which was punished by their death was not their own sin, but that of their forefather.

ἄχρι νόμου] *before and up to the time of a law being given:* equivalent to the expression below, ἀπὸ Ἀδὰμ μέχρι Μωυσέως: but more generally stated: νόμου, not τοῦ νόμου.

ἀμαρτία ἦν] *there was sin, somehow or other, abroad in the world; evidenced by death: death was a punishment—but for whose sin?*

ἀμαρτία δέ] *it is a first principle, that, where there is no law, there is no imputation of transgression. Now, in this sense, there was no law in the interval between Adam and Moses: i.e. no law (like that of Gen. ii. 16, 17) which threatened temporal death as the punishment of individual sin: and there being no such law, there could be no such punishment.*

οὐκ ἐλλογεῖται μ. δ. ν.] iv. 15:

έλλογεῖται μὴ ὄντος νόμου· ἀλλὰ ἐβασίλευσεν ὁ 14
θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς
μὴ ἀμαρτήσαντας ἐπὶ τῷ ὀμοιώματι τῆς παρα-
βάσεως Ἀδάμ· ὃς ἐστιν τύπος τοῦ μέλλοντος.
ἀλλ’ οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χά- 15
ρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ
πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ
Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώ-
που Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευ-
σεν. καὶ οὐχ ὡς δὶ’ ἐνὸς ἀμαρτήσαντος, τὸ δώ- 16

14. om. μὴ.

οὐ γὰρ οὐκ ἔστιν νόμος, οὐδὲ πα-
ράβασις. For ἔλλογεν in its
literal sense, see Philem. 18:
τοῦτο ἔμοι ἔλλόγει [al. ἔλλόγα].

14. ἀλλὰ ἐβασίλευσεν] yet
still there was a universal reign
of death in that interval.

καὶ ἐπὶ τούς] those genera-
tions could not commit Adam's
sin, for they were not under his
law: that had ceased when he left
Paradise. Besides, infants died
—who had sinned against no law.

ὅς ἐστιν τύπος] and therefore
in this respect Adam is a type of
Christ; that he involved his de-
scendants in the consequences of
his act. See 1 Cor. xv. 45: ὁ
πρῶτος ἀνθρώπος Ἀδάμ... ὁ ἐσχά-
τος Ἀδάμ. The title ὁ μέλλων
is equivalent to the more usual
ὁ ἐρχόμενος as in Matt. xi. 2:
σὺ εἶ ὁ ἐρχόμενος; Heb. x. 37
(Hab. ii. 3): ὁ ἐρχόμενος ἥξει καὶ

οὐ χρονιεῖ.

15. ἀλλ’ οὐχ ὡς] but with
this one point of resemblance, all
else is most opposite. On the one
side, παράπτωμα, θάνατος: on the
other, χάρις, δωρεά.

οἱ πολλοί... τοὺς πολλούς] the
world. Christ's redemption is
(potentially, though not actu-
ally) coextensive with the Fall.
It embraces all, though all may
not embrace it.

πολλῷ μᾶλλον] an argument
à fortiori: much more surely
can we assert the good than the
evil. See v. 17.

ἐν χάριτι τῇ] belongs not to
ἡ δωρεά, but to the verb.

16. καὶ οὐχ ὡς] another point
of contrast. The sin which led to
man's ruin was but one: the sins
which (by God's mercy) prompted
the redemption were many.

δὶ’ ἐνὸς ἀμαρτήσαντος] by

ρημα· τὸ μὲν γὰρ κρίμα ἔξ ἐνὸς εἰς κατάκριμα,
τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς
17 δικαίωμα. εἰ γὰρ ἐν ἐνὶ παραπτώματι ὁ θάνατος
ἔβασιλευσεν διὰ τοῦ ἐνός, πολλῷ μᾶλλον οἱ τὴν
περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δι-
καιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσι
18 διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ. Ἄρα οὖν ὡς δι'
ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς
κατάκριμα, οὕτως καὶ δι' ἐνὸς δικαιώματος εἰς

17. εἰ γ. τῷ τοῦ ἐνὸς π. ν. εἰ γ. ἐν ἐνὸς π. οὐ. τῆς δωρεᾶς.

means of one man having sinned; i.e., by one sin. Supply οἱ πολλοὶ ἀπέθανον, or the like.

τὸ δώρημα] i.e., οὗτως καὶ τὸ δώρημά ἐστιν.

τὸ μὲν γάρ] one man's sin caused judgment to fall, unto condemnation: a multitude of offences drew forth (from God's compassion) the free gift, unto acquittal.

κρίμα...κατάκριμα] judgment...condemnation. For the distinction see, e.g., 1 Cor. xi. 32: κριώμενοι...ἴνα μὴ κατακριθῶμεν.

ἐκ π.] sprang out of, originated in: as though the very multitude of man's sins caused the interposition for his rescue.

δικαιώμα] here, sentence of acquittal: the opposite of κατάκριμα. See note on i. 32.

17. εἰ γὰρ ἐν ἐνὶ] for if in (through) one transgression death established his reign by means of

that one transgressor, &c.

πολλῷ μᾶλλον] if evil was permitted thus to entail consequences upon others who had not committed it, much more shall good.

τῆς δωρεᾶς τῆς δ.] iii. 24: δικαιούμενοι δωρεάν.

18. Ἄρα οὖν ὡς] 1 Cor. xv. 22: ὡσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθήσκουσιν, οὗτος καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

εἰς πάντας] supply in the former clause τὸ κρίμα ἐγένετο, or the like; and in the latter τὸ χάρισμα.

δι' ἐνὸς δικαιώματος] by one righteous act; regarding the whole work of Christ as one single act of obedience, contrasted with the one παράπτωμα of Adam. See again note on i. 32.

δικαιώσιν] a form which occurs only here and in iv. 25: see note on i. 17. The act of making

πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. ὥσπερ 19
 γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἀμαρ-
 τωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ
 τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται
 οἱ πολλοί. νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ 20
 τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν η ἀμαρτία,
 ὑπερεπερίσσευσεν η χάρις, ἵνα ὥσπερ ἐβασίλευ- 21
 σεν η ἀμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ η χάρις
 βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
 Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

*a person δίκαιον by acquittal or
 absolution.*

δ. ζωῆς] *a δικαίωσις bringing
 with it life, eternal life.* Joh.
 xvii. 2, 3: *ἴνα πᾶν ὁ δέδωκας
 αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.
 αὐτῇ δέ ἐστιν η αἰώνιος ζωὴ κ.τ.λ.*

19. ὥσπερ γάρ] *the effect of
 Adam's disobedience was, that the
 whole world of men was thence-
 forth regarded and treated as
 sinful: the effect of Christ's obe-
 dience is, that the whole world
 (so far as it accepts His work)
 shall be regarded and dealt with
 as righteous.* See note on v. 15.

τῆς ὑπακοῆς τ. ἔ.] Phil. ii. 8:
*γενόμενος ὑπῆκοος μέχρι θανάτου,
 θανάτου δὲ σταυροῦ.* Heb. v. 8:
*καίτερ ὡν νιός, ἔμαθεν ἀφ' ὡν
 ἔπαθεν τὴν ὑπακοήν.*

20. νόμος δὲ π.] *now (be-
 tween the sin of Adam and the
 obedience of Christ) there came in*

*by the way a law; a revelation
 of duty, accompanied by certain
 conditions and sanctions; and
 this for a special purpose, ἵνα
 κ.τ.λ.*

παρεισῆλθεν] *came in (was
 introduced) by the way, paren-
 thetically, and therefore tempo-
 rarily; neither as the original
 nor yet the final dispensation.
 Cf. Gal. iii. 19: τί οὖν ὁ νόμος;
 τῶν παραβάσεων χάριν προσετέθη
 κ.τ.λ.* For παρεισῆλθεν see Gal.
 ii. 4.

ἴνα] *and its only effect (may
 we not say, its object) was, to
 display more strongly, and in
 a certain sense (see chap. vii.) to
 aggravate, the sinfulness of man.*

οὐ δέ] *yet over sin, thus ag-
 gravated, gratuitous mercy has
 but had a more signal victory.*

21. ἐν τῷ θανάτῳ] *as the
 arena of its triumph.*

VI. 1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἀμαρτίᾳ, ἵνα
 2 ἡ χάρις πλεονάσῃ; μὴ γένοιτο. οἵτινες ἀπεθά-
 3 νομεν τῇ ἀμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἡ
 ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν
 Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;
 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς

vi. 3. om. Ἰησοῦν.

VI. 1, &c. τί οὖν ἐροῦμεν]
 The assertion of the gratuitous acceptance of man, and more especially an expression used in v. 20, might appear to sanction the fatal error of regarding sin as a matter of indifference, or even as a tribute to the greatness of God's grace in pardoning it. The utter incompatibility of a life of sin with a life of faith, is the subject of this chapter.

1. τί οὖν] *what inference shall we draw from what has been said? Shall we say, The more we sin, the more will our forgiveness magnify God's mercy?*

2. ἀπεθάνομεν] *died; not, have died.* A particular time and act is referred to: see v. 3. Baptism (in the case of a penitent and believing convert) was a moment of actual transition from a life of sin to a life of holiness, and is constantly referred to in Scripture as such: e.g., Act. ii. 38: μετανοήσατε, καὶ βαπτισθήτω ἔκαστος ὑμῶν... εἰς ἄφεσιν ἀμαρτιῶν, καὶ λήμψεσθε

τὴν δωρεὰν τοῦ ἀγίου πνεύματος. xix. 5, 6: ἐβαπτίσθησαν...καὶ... ἥλθεν τὸ πνεῦμα τὸ ἄγιον ἐπ' αὐτούς (cf. Eph. i. 13). xxii. 16: ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἀμαρτίας σου. Gal. iii. 27: ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

3. ἡ ἀγνοεῖτε] *by baptism we were united to Christ; and the point of union is His death.* Our union is with Christ crucified; with Christ, not as a man living upon earth before death, but as one who has died, and with distinct reference to His death. See Joh. xii. 24: ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει. ἐὰν δὲ ἀποθάρῃ, πολὺν καρπὸν φέρει. *Before death He was a Teacher: death alone could make Him a Saviour.* For βαπτίζειν εἰς (to admit into by baptism), see Matt. xxviii. 19. Act. viii. 16. xix. 3, 5. 1 Cor. i. 13, 15. x. 2. xii. 13: ἐν ἐν πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν. Gal. iii. 27.

4. συνετάφημεν] *our bap-*

τὸν θάνατον, ἵνα ὥσπερ ἡγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρός, οὕτως καὶ ἡμεῖς

tism, by which we were united to Christ, was, like burial, a solemn act of consigning us to death: that, as Christ rose again from death, so should we, in this world, live as men who have already died and risen again. Such is St Paul's view of the Christian life. It is the life of one who is united to Christ by the possession of the same Holy Spirit: so united to Christ, that he is to regard himself as having passed through all that Christ has passed through; as having already died, already risen again, already taken his place in heaven. See Gal. ii. 20: Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἔγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός. Col. ii. 12, 13: συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν φῷ καὶ συνηγέρθητε ...καὶ ὑμᾶς νεκροὺς ὄντας...συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ κ.τ.λ. iii. 1—4: εἰ οὖν συνηγέρθητε τῷ Χριστῷ...ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

εἰς τὸν θ.] depends upon συνετάφημεν.

τῆς δόξης] the manifested power. See note on iv. 20. So in Joh. xi. 40, ὅψη τὴν δόξαν τοῦ Θεοῦ is given as an equiva-

lent expression for ἀναστήσεται ὁ ἀδελφός σου in v. 23. Cf. 2 Cor. xiii. 4: ζῇ ἐκ δυνάμεως Θεοῦ. Eph. i. 19, 20: κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ισχύος αὐτοῦ, ἦν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν.

ἐν καν. ζωῆς] in newness (consisting) of life: i. e., in a new state, of which the characteristic is life; "life" in the emphatic sense; as Joh. i. 4: ἐν αὐτῷ ζωὴ ἡν. iii. 36: οὐκ ὄψεται ζωὴν. v. 40: ἵνα ζωὴν ἔχητε. vi. 33: ζωὴν διδοὺς τῷ κόσμῳ. x. 10: ἥλθον ἵνα ζωὴν ἔχωσιν. &c. &c. For καινότητι, cf. vii. 6: ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος. For the genitive ζωῆς, see Joh. v. 29: καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς. Rom. v. 18: εἰς δικαίωσιν ζωῆς.

περιπατήσωμεν] the metaphorical use of this word begins to appear in Joh. viii. 12: ὁ ἀκολούθων ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. xii. 35: περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. In Act. xxi. 21, the derived sense is complete: μηδὲ τοῖς ἔθεσιν περιπατεῖν. In the Epistles of St Paul and St John it is frequent in this sense. With ἐν, it indicates the field

5 ἐν καινότητι ζωῆς περιπατήσωμεν. εἰ γὰρ σύμφυτοι γενόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· τοῦτο

or area in which the motion or conduct is exercised: as, *e.g.*, Eph. ii. 10: αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέτες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργος ἀγαθοῖς ὡς προηγούμασεν ὁ Θεός ἵνα ἐν αὐτοῖς περιπατήσωμεν (in allusion, perhaps, to the place prepared for the home of the *first* creation: Gen. ii. 15. LXX. Ἰλαβε Κύριος ὁ Θεός τὸν ἄνθρωπον ὃν ἤπλασε, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ τῆς τρυφῆς, ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν). Cf. Eph. ii. 2. Col. iii. 7. For the distinction between περιπατέν and ζῆν (as here π. and ζωῆς) see passage last quoted: ἐν ὃς καὶ ὑμεῖς περιπατήσατε ποτε ὅτε ἔζητε ἐν τούτοις.

5. εἰ γὰρ σύμφυτοι] as surely as we are united with Christ in His death, so surely shall we be united with Him in His resurrection. See Phil. iii. 10, 11: συμμορφωμένος τῷ θανάτῳ αὐτοῦ, εἰ πως καταντήσω εἰς τὴν ἔξανάστασιν τὴν ἐκ νεκρῶν. 2 Tim. iii. 11: πιστὸς ὁ λόγος· εἰ γὰρ συναπελάνομεν, καὶ συνέγομεν. But *when?* hereafter only, or in this life? Sometimes the one thought predominates, sometimes the other. The *completion* of the promise is future: but there

is an *approximation* to it now. A Christian *ought* to live *now* as if he were already risen; and thus he does, in some measure, by virtue of a spiritual union with Him who is risen: but what he is only *approximately* now, he shall be after resurrection *perfectly*. And the process being *gradual*—beginning as soon as he receives any portion of Christ's Spirit, advancing as he receives more, and perfected at death—the language used to describe his state is applicable, more or less fully, to different stages of his progress.

σύμφυτοι γεγόναμεν τῷ ὁ.] literally, *have become naturally combined with* (have acquired a union of nature with) *the likeness of His death*; *i.e.*, *have become so united with His death (with Him in His death) as to be like it (like Him in it)*. And the practical proof of this resemblance is, a deadness to the influences of sense and sin, like that which a dead man shows: see v. 7.

ἀλλὰ καὶ] Supply σύμφυτοι τῷ ὁμοιώματι.

ἐσόμεθα] in this life approximately; after death perfectly.

γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἀμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἀμαρτίᾳ· ὁ γάρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἀμαρτίας. εἰ 8 δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ· εἰδότες ὅτι Χριστὸς ἐγερθεὶς 9 ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ

6. ὁ παλαιός] *our old self was crucified with Him.* See note on v. 4.

ἄνθρωπος] as in the phrases, κατὰ τὸν ἔσω ἄνθρωπον, vii. 22: ὁ ἔξω ἡμῶν ἄνθρωπος, 2 Cor. iv. 16: εἰς τὸν ἔσω ἄνθρωπον, Eph. iii. 16: ἀποθέσθαι τὸν παλαιὸν ἄνθρωπον... καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, iv. 22, 24: ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον, Col. iii. 9: ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, 1 Pet. iii. 4.

καταργηθῇ] see note on iii. 3. τὸ σῶμα τῆς ἀμαρτίας] *i.e.*, the material body, with its proneness to sensual and other evil. He who is united to Christ crucified and risen is to live *as though* he had already laid aside this body in death; mastering its sinful promptings in the power of a new life derived from Christ in heaven. See Col. ii. 11: ἐν φῶ [Χριστῷ] καὶ περιετμήθητε περιτομῇ ἀλειφοντήρῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς

σαρκός... συνταφέντες αὐτῷ κ.τ.λ. Cf. vii. 24: τοῦ σώματος τοῦ θανάτου τούτου. 1 Cor. xv. 44: σῶμα ψυχικόν opposed to σῶμα πνευματικόν. Phil. iii. 21: τὸ σῶμα τῆς ταπεινώσεως ἡμῶν contrasted with τῷ σώματι τῆς δόξης αὐτοῦ.

7. ὁ γάρ] *A dead man has done with sin: he cannot commit it.*

δεδικαίωται] from the sense of *absolving, declaring to be free from a charge* (with ἀπό, Act. xiii. 39), comes that of *setting free generally*. δικαιοῦν here is equivalent to ἐλευθεροῦν in v. 18. See note on δικαίωμα, i. 32.

8. συνζήσομεν] See notes on v. 5.

9. οὐκέτι ἀποθνήσκει] *death once passed, is passed for ever.* Heb. ix. 27: ἀπόκειται τοῖς ἄνθρωποις ἀπαξ ἀποθανεῖν. *It was so with Christ: it is so with us; if we die with Him once, life follows.*

10 οὐκέτι κυριεύει. ὁ γὰρ ἀπέθανεν, τῇ ἀμαρτίᾳ
 11 ἀπέθανεν ἐφάπαξ. ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. οὗτοι
 καὶ ὑμεῖς λογίζεσθε ἐαυτοὺς νεκροὺς μὲν τῇ
 ἀμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ.
 12 Μὴ οὖν βασιλευέτω ἡ ἀμαρτία ἐν τῷ θυητῷ
 ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις
 13 αὐτοῦ· μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα

11. θαυτ. εἶναι.

12. ὑπακ. αὐτῷ· μηδὲ τ. ὑπακ. μηδέ.

10. ὁ γάρ] *whereas, in that, He died; as for His dying.* Gal. ii. 20: ὁ δὲ νῦν ζῶ ἐν σαρκὶ, τὸν πόστον ζῶ κ.τ.λ.

τῇ ἀμαρτίᾳ] literally, *in relation to sin; the nature of that relation being defined by the sense: here, therefore, in fact, for sin:* the dative as in Gal. vi. 12: *ἴνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωται.*

ἐφάπαξ] *Heb. vii. 27: τοῦτο γάρ ἐποίησεν ἐφάπαξ ἐαυτὸν ἀνενέγκας.* ix. 26, 28. 1 Pet. iii. 18: *Χριστὸς ἀπαξ περὶ ἀμαρτιῶν ἔπειτα.*

ζῇ τῷ Θεῷ] *and therefore for ever. He whose life is related to God, partakes of God's immortality.* Luc. xx. 38: *Θεός δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζῶντων πάντες γὰρ αὐτῷ ζῶσιν.*

11. οὗτοι] *even as Christ is. λογίζεσθε]* *regard yourselves as dead men (insensible, immovable) in relation to sin, as living*

men (full of energy and vigour) in relation to God.

13. μηδέ] *sin is personified, as claiming the use of the bodily members for its own evil purposes. The datives τῇ ἀμαρτίᾳ and τῷ Θεῷ belong to παριστάνετε and παραστήσατε.*

παριστάνετε] *παριστάνειν (παριστάναι) is, to place beside, present; whether as an offering, instrument, guard, attendant, visitor, &c.: e. g., Matt. xxvi. 53: παραστήσει μοι πλείω δώδεκα λεγεώνας ἀγγέλων (as a defence). Luc. ii. 22: ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαν τῷ Κυρίῳ (said of the Presentation in the Temple). Act. i. 3: οἵς καὶ παρέστησεν ἐαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν (of the appearances after the Resurrection). Rom. xii. 1: παραστήσας τὰ σώματα ἡμῶν θυσίαν ζῶσαν (of the sacrifice of a Christian life). 2 Cor. iv. 14: ἡμᾶς σὺν*

ἀδικίας τῇ ἀμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἀμαρτία 14 γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμου, ἀλλὰ ὑπὸ χάριν.

Τί οὖν; ἀμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ 15 νόμου ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. οὐκ οἴδατε 16 ὅτι ὡς παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοι ἐστε ὡς ὑπακούετε, ἢτοι ἀμαρτίας εἰς

16. *οὐκ οἴδατε θύματα.*

Ἴησον ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν (of God presenting the redeemed to Himself hereafter). Eph. v. 27: ἵνα παραστήσῃ αὐτὸς ἐαντῇ ἔνδοξον τὴν ἐκκλησίαν (of Christ similarly presenting the Church to Himself). Col. i. 28: ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ (of the Apostle presenting his converts hereafter to God). 2 Tim. ii. 15: σπουδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ (of the minister or individual Christian presenting himself to God). In the present passage it occurs five times, in the sense of *presenting for use or service*. παριστάνετε expresses repetition, habit, continuance; παραστήσατε, a single irrevocable act of surrender.

14. οὐ γάρ] with a deep insight into the heart, the substitution of a system of *grace* (free,

gratuitous, acceptance) for one of *law* is spoken of as a motive not for greater licence but for greater holiness. Cf. 1 Cor. xv. 56: ή δὲ δύναμις τῆς ἀμαρτίας ὁ νόμος.

ὑπὸ ν....ὑπὸ χ.) see note on iii. 9. Thus Matt. viii. 9: ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἔξουσίαν. 1 Cor. ix. 20: μὴ ὁν αὐτὸς ὑπὸ νόμου. Gal. iii. 10: ὑπὸ κατάραν εἰσίν. ibid. 25: οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. iv. 2: ὑπὸ ἐπιτρόπους ἐστίν.

16. οὐκ οἴδατε] we have a choice of masters; but a master we must have, and we cannot serve two. Matt. vi. 24: οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν κ.τ.λ.

ἀμαρτίας ... ὑπακοῆς] the choice offered is that between the service of *sin* and the service of *obedience*; i. e., of obedience to the *right* master. We

17 θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ τῷ Θεῷ, ὅτι ἡτε δοῦλοι τῆς ἀμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον 18 διδαχῆς· ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας 19 ἐδουλώθητε τῇ δικαιοσύνῃ. ἀνθρώπινον λέγω

18. *om. δέ.*

might express it as between sin and *duty*.

εἰς θ....εἰς δ.] resulting in death... resulting in righteousness.

17. *ὅτι ἡτε*] See note on iv. 19. In classical Greek the addition of *μὲν* after *ἡτε* would make the sense clear. “*I thank God that, though (whereas) ye were once slaves of sin, yet now, &c.*”

ὑπηκούσατε] a single act, at the time of conversion.

εἰς ὃν π. τ.] for *τύπῳ διδαχῆς εἰς ὃν παρεδόθητε*.

τύπον] *τύπος* is (1) a *mark* or *impression*; as Joh. xx. 25: *τὸν τύπον τῶν ἡλων*. (2) a *form* or *figure*; as Act. vii. 43: *τὸν τύπον οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς*. and, in a different application, Act. xxiii. 25: *ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον*. (3) a *model* or *pattern*; as Act. vii. 44: *ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακε*. Phil. iii. 17: *καθὼς ἔχετε τύπον ἡμᾶς*. 1 Tim. iv. 12: *τύπος γίνοντῶν πιστῶν*. 1 Pet. v. 3: *τύποι γινόμενοι τοῦ*

ποιμίον: so here, *τύπον διδαχῆς, a model or pattern of Divine instruction for imitation and conformity*: cf. 2 Tim. i. 13: *ὑποτύπωσιν (delineation) ἔχε υγιαινόντων λόγων ὃν παρ’ ἐμοῦ ἡκουσας*. (4) a *likeness* in general; as v. 14: *ὅς ἐστι τύπος τοῦ μέλλοντος*. 1 Cor. x. 6: *ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν*. The expression *εἰς ὃν παρεδόθητε* is peculiar: *τῷ παραδοθέντι ἡμῖν τύπῳ διδαχῆς* would be the commoner form (as 2 Pet. ii. 21: *τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς*: cf. Jud. 3): perhaps the idea may be, *Your hearts took the impress of that mould of instruction into which ye were thrown*.

18. *ἐλευθερωθέντες*] The same alternative as in vv. 13, 16, 19, 20, 22: *ἀμαρτία* is opposed successively to *Θεός* (vv. 11, 22), to *ὑπακοή* (v. 13), to *δικαιοσύνη* (here and in v. 20); while in v. 19 *ἀμαρτία* is replaced by *ἀκαθαρσία καὶ ἀνομία*.

19. *ἀνθρώπινον λέγω*] *I use a human comparison, because of that natural infirmity which*

διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γάρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἀγιασμόν. ὅτε γάρ δοῦλοι ἦτε τῆς 20 ἀμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. τίνα οὖν 21 καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γάρ τέλος ἐκείνων θάνατος. νυνὶ δὲ ἐλευθε- 22 ρωθέντες ἀπὸ τῆς ἀμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. τὰ γάρ ὄψώνια τῆς ἀμαρ- 23

19. *om. εἰς τὴν ἀνομίαν.*21. *τ. μὲν γ.*

makes you slow to apprehend spiritual things. And I repeat it: ὥσπερ γάρ, &c. Gal. iii. 15: ἀδελφοί, κατὰ ἄνθρωπον λέγω. ὅμως ἀνθρώπου κεκυρωμένην διαθήκην κ.τ.λ.

σαρκός] σάρξ, the opposite of πνεῦμα, includes not only the σῶμα but the ψυχή also. In Gal. v. 19—21, amongst τὰ ἔργα τῆς σαρκός are enumerated ἔρις, ζῆλος, θυμοί, φθόνοι, as well as ἀκαθαρσία, μέναι, κώμοι, &c.

εἰς τὴν ἀνομίαν] so as to practice iniquity.

20. *τῇ δ.] in relation to.*

21. *τίνα οὖν] it is true that, while you served sin, you were not under the restraints of holiness:—well then, was it a happy life? did it repay you?*

καρπόν] advantage, profit. So in v. 22. Phil. i. 22: τοῦτο μοι καρπὸς ἔργου.

ἐφ' οἷς] i. e., ἐκείνων ἐφ' οἷς. τὸ γάρ τέλος] Phil. iii. 19: ὃν τὸ τέλος ἀπώλεια.

23. *τὰ γάρ] sin gives wages; the ruin which follows it is fairly earned: but the Christian's reward is, after all, a gift. See Luc. xvii. 10: ὅταν ποιήσητε πάντα τὰ διαταχθέντα νῦν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν κ.τ.λ.*

ὄψώνια] applied to military pay, in Luc. iii. 14: ἀρκεῖσθε τοῖς ὄψωνίοις νῦμῶν. 1 Cor. ix. 7: τίς στρατεύεται ἴδοις ὄψωνίοις ποτέ; more generally in 2 Cor. xi. 8: λαβὼν ὄψωνιον πρὸς τὴν νῦμῶν διακονίαν.

τις θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ημῶν.

VII. 1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμου λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' 2 ὅσον χρόνον ζῇ; ή γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμω· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, 3 κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ἄρα

VII. 1—6. The statement in vi. 14, οὐκ ἔστε ὑπὸ νόμου (which has been cleared, in vv. 15—23, from its apparently antinomian consequences) requires further explanation and proof. *It does not follow, because a person has once been under a certain obligation, that therefore that obligation should be perpetual. A wife, e.g., is bound to her husband while he lives: but his death releases her. Death breaks all such bonds: whether it be the death of the person bound, or of the person to whom the other is bound.* Thus, while the more precise application of the comparison would have introduced the idea of the death of the *law* (the vitality of which consisted only in its being God's ordinance for man), it better suits the language of the previous chapter to speak of *our death*, as anticipated and foreshown in Christian Baptism. *Over us, as dead and risen men, the law has lost its*

hold.

1. ή ἀγνοεῖτε] *There is nothing shocking in the assertion of vi. 14. You all know that the power of the law—of any law—over man, ceases at his death. And we are dead.* See vi. 3—11.

νόμον...ό νόμος] *to persons acquainted with a law...that that law, &c.*

2. ή γὰρ ὑπανδρος] 2 Cor. vii. 39: γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνήρ αὐτῆς· ἐὰν δὲ καὶ κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἔστιν φθέλει γαμηθῆναι.

τῷ ζῶντι ἀνδρὶ] *to her living husband.*

κατήργηται] *the perfect expresses, she is at once (by the very fact of his death) discharged from the law (the lawful authority) of her husband. For καταργεῖν see note on iii. 3. From the sense of *abolishing, destroying, severing from*: as here, and v. 6. Gal. v. 4: κατηργήθητε ἀπὸ τοῦ Χριστοῦ.*

οῦν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἐτέρῳ ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. ὡστε, 4 ἀδελφοὶ μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. ὅτε γὰρ ἡμεν ἐν τῇ σαρκὶ, 5

3. χρηματίσει] χρηματίζειν is properly, *to transact business as; and so, to pass for; to be regarded or called.* See Act. xi. 26: ἐγένετο δὲ...χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. For a different sense of χρηματίζειν, see note on xi. 4.

4. ὡστε] See note on vv. 1—6. The precise comparison would have been, *As the death of the husband releases the wife, so the death (abolition) of the law has released you.* But the latter clause is reversed (to suit the view of chap. vi.) and becomes, not, *the law is dead to you, but, you are dead to the law.*

ἐθανατώθητε] *were put to death in relation to the law, by the body of Christ.* See note on vi. 4. *United as you are to Christ, you died when He died—in His person.* The essence of this union is the possession of

Christ's Spirit; the moment of its bestowal, Baptism received in repentance and faith.

γενέσθαι ἐτέρῳ...καρποφορήσωμεν] still retaining the figure of *marriage;* as in γενομένην ἀνδρὶ ἐτέρῳ in v. 3. For this use of καρπός cf. Luc. i. 42. Act. ii. 39. *Union with Christ in His death involves union with Him in His present life after death; and that union bears fruit to the praise and glory of God.* For the sense of καρποφορεῖν, see Gal. v. 22: ὁ δὲ καρπός τοῦ πνεύματος ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία κ.τ.λ. For the word, in its original sense, Mar. iv. 28: αὐτομάτῃ ἡ γῆ καρποφορεῖ: and in its metaphorical use, Matt. xiii. 23. Mar. iv. 20. Luc. viii. 15. Col. i. 6: [τὸ εὐαγγέλιον] καρποφορούμενον καὶ αὐξανόμενον. Ibid. 10: ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες.

5. ἡμεν ἐν τῇ σαρκὶ] ἐν τῇ

τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου
ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρπο-
φορῆσαι τῷ θανάτῳ· νυνὶ δὲ κατηργήθημεν ἀπὸ
τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὡστε

σαρκὶ εἶναι is the opposite of ἀποθανεῖν (v. 6). Cf. 2 Cor. x. 3: where St Paul speaks of himself as ἐν σαρκὶ περιπατῶν, though not κατὰ σάρκα στρατευόμενος. Gal. ii. 20: where St Paul speaks of himself as ἐν σαρκὶ ζῶν, though already, in another sense (v. 19), ἀποθανών. Phil. i. 22, 24: where τὸ ζῆν ἐν σαρκὶ and τὸ ἐπιμέ-
νειν ἐν τῇ σαρκὶ are used as synonyms for τὸ ζῆν and con-
trasted with τὸ ἀποθανεῖν (v. 21). 1 Pet. iv. 2: where ἐν σαρκὶ βιώσαι is opposed to ἐν σαρκὶ παθεῖν (v. 1). *When we were in the flesh*, is, *when we were alive*; contrasted with, *now that we have died* in virtue of our union with Him who has died and risen again.

τὰ παθήματα] explained by Gal. v. 24: οἱ δὲ τοῦ Χριστοῦ Ἰησοῦν τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. In these two passages πάθημα is used (like πάθος, i. 26. Col. iii. 5. 1 Thess. iv. 5) for *passion*: elsewhere for *suffering*, as viii. 18, &c.

τὰ διὰ τοῦ νόμου] explained in vv. 7—25.

ἐνηργεῖτο] (1) ἐνεργεῖν (τι), *to effect*: 1 Cor. xii. 6, 11. Gal. iii.

5. Eph. i. 11. Phil. ii. 13 (a).
(2) intransitively, *to operate*: Matt. xiv. 2. Mar. vi. 14. Gal. ii. 8. Eph. i. 20 (ἢν cogn. acc.). ii. 2. So ἐνεργεῖσθαι, here, and 2 Cor. iv. 12. Gal. v. 6. Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7. Jac. v. 16. In 2 Cor. i. 6, ἐνεργονμένης may perhaps be a strict passive, fully warranted by the first usage of ἐνεργεῖν above mentioned.

ἐν τοῖς] as the organs or instruments by which they acted. Cf. vi. 13, 19. Jac. iv. 1.

τῷ θανάτῳ] as the fruits of union with Christ are said (v. 4) to redound to the glory of God, so those of our evil nature are said to augment the triumph, as it were, of *death*; of misery and ruin here and hereafter.

6. κατηργήθημεν] see note on v. 2. The aorist indicates that the release spoken of took place at the moment of union with Christ in Baptism.

ἀποθανόντες ἐν ᾧ] *by having died in relation to that (law) under which we were bound*. See v. 4. Gal. ii. 19: ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. The English Version (*that*

δουλεύειν ήμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

Τί οὖν ἐροῦμεν; ὁ νόμος ἀμαρτία; μὴ γέ-⁷ νοιτο· ἀλλὰ τὴν ἀμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ

6. *οπ. ημᾶς.*

being dead wherein we were held) is made from the (unsupported) reading ἀποθανόντος: *that law in which we were held having itself died*: but see notes on *vv. 1—6* and on *v. 4*.

κατειχόμεθα] *we were detained* or *held fast*: so *κατέχειν* in *Luc. iv. 42. viii. 15. i Cor. vii. 30. 2 Thess. ii. 6, 7. &c.* For the sense, cf. *Gal. iii. 33: ὑπὸ νόμου ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μ. πίστιν* & *iv. 3: ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ήμεν δεδουλωμένοι.*

ώστε] the result and object of this death to the law is, not our freedom from God's service, but a change in its nature.

ἐν καινότητι] literally, *in newness (consisting) of spirit, and not in oldness (consisting) of letter: i.e., in a new state, of which the essence is spirit* (a new spirit, a soul quickened and animated by the presence of the Holy Spirit), *instead of that old state, of which the characteristic was obedience to a written enactment.* See note (with references) on *ii. 29: ἐν πνεύματι οὐ γράμματι.* For *καινότης*, see note on

vi. 4. For παλαιότης (only found here) cf. *2 Cor. iii. 14: τῆς παλαιᾶς διαθήκης. Heb. viii. 13: ἐν τῷ λέγειν καινὴν [διαθήκην] πεπαλαίωκεν τὴν πρώτην τὸ δὲ παλαιόμενον καὶ γηράσκον ἔγγὺς ἀφανισμοῦ.*

7—25. τί οὖν κ.τ.λ.] the expression in *v. 5, τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου*, might seem to impugn the holiness of God's law. But it is not so. The fault lies, not in the law, but in the condition of the human will. The nature of the struggle between law and inclination is described; how it is that *ἡ ἐντολὴ ἡ εἰς ζωὴν* proves eventually *εἰς θάνατον.*

7. τί οὖν] when I speak of *sinful passions working through the Law*, I do not mean that *the Law is sin*, or can reasonably be charged with *causing sin*: but *this* I say, that by the Law is the *knowledge of sin*. See *iii. 20.*

ἀλλά] after *μὴ γένοιτο*, as in *v. 13 and xi. 11: but, or, but I do say.* The Law does not *create sin: sin—the radical evil, which is self-will and estrangement from God—is there, in the heart, all*

ιόμου· τήν τε γάρ ἐπιθυμίαν οὐκ ἔδειν, εἰ μὴ ὁ
 επ. η. 17. 8 ιόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις. ἀφορμὴν δὲ
 λαβοῦσα ἡ ἀμαρτία διὰ τῆς ἐντολῆς κατηργά-
 σατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ ιό-
 μου ἀμαρτία νεκρά. ἐγὼ δὲ ἔζων χωρὶς ιόμου
 ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἀμαρτία ἀνέ-
 10 ζησεν, ἐγὼ δὲ ἀπέθανον καὶ εύρεθη μοι ἡ ἐν-
 11 τολὴ ἡ εἰς ζωήν, αὕτη εἰς θάνατον. ἡ γὰρ
 ἀμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς

along: but the Law reveals, and
 (in a certain sense) provokes it.

οὐκ ἔγρω εἰ μῆ] *I did not
 know sin except by, &c. i.e., I once
 my knowledge of sin to the Law.*

τήν τε γάρ] *τε, as if another
 example were to follow with καί
 οὐκ ἔδειν] *I should not have
 been conscious of its sinfulness,
 nor perhaps of its strength.**

8. ἀφορμὴν δὲ λαβοῦσα] *the
 evil heart seizes upon the prohibi-
 tion as the occasion of showing its
 enmity to the Lawgiver.*

νεκρά] *sin requires a law to
 give it scope and energy: in
 essence and principle it may
 exist prior to law, but not in
 activity: without a law sin is
 dormant.*

9. ἐγὼ δέ] *If the statement
 is taken quite literally, it is a
 supposed case; that of a man,
 fallen indeed, but not yet placed
 under a definite dispensation like
 the Law of Moses, and there-
 fore not chargeable with definite*

transgression: then comes a system of commands and prohibitions, and he learns for the first time his real subjection to sin. To St Paul himself such language could only apply with something of accommodation; with reference to a time when he was unconscious of the spiritual claim of the Law, and might imagine himself blameless in obedience to it: a deeper insight into its requirements might be described, somewhat figuratively, as *the commandment coming to him as a stranger, though in form and sound long known.*

10. ἡ εἰς ζωήν] *which was
 (professed to be) unto life; for
 the Law offered life as the con-
 dition of obedience. See Lev.
 xviii. 5: LXX. καὶ φυλάξεσθε
 τάγτα τὰ προστάγματά μου... ἐ-
 ποιήσας αὐτὰ ἀνθρωπος ζήσεται ἐν
 αὐτοῖς. Ez. xx. 11, &c. Gal. iii. 12.*

11. ἀφορμὴν λαβοῦσα] *gaining
 a starting-point, an occasion or*

ἔξηπάτησέν με καὶ δὶ' αὐτῆς ἀπέκτεινεν. ὡστε 12
οὐ μὲν νόμος ἄγιος, καὶ η̄ ἐντολὴ ἄγια καὶ δικαία
καὶ ἀγαθή. τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνα- 13
τος; μὴ γένοιτο· ἀλλὰ η̄ ἀμαρτία, ἵνα φανῇ
ἀμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἀμαρτω-
λὸς η̄ ἀμαρτία διὰ τῆς ἐντολῆς. οἴδαμεν γὰρ 14
ὅτι οὐ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός

14. οὐδ. δέ.

opportunity. Thus ἀφορμὴν δι-
δοῖναι, 2 Cor. v. 12. 1 Tim. v. 14.
ἀφορμὴν ἐκκόπτειν and ἀφορμὴν
θέλειν, 2 Cor. xi. 12. εἰς ἀφορμὴν
τῇ σαρκὶ, Gal. v. 13.

ἔξηπάτησεν] *misled, seduced.*
2 Cor. xi. 3: ὁ ὄφις ἔξηπάτησεν
Ἐναντὸν ἐν τῇ πανουργίᾳ αὐτοῦ. 1
Tim. ii. 14: η̄ δὲ γυνὴ ἔξαπατη-
θεῖσα ἐν παραβάσει γέγονεν. Heb.
iii. 13: ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν
τις ἀπάτῃ τῆς ἀμαρτίας. All sin
is committed under a deception,
momentary at least, as to the
amount of satisfaction to be found
in it, the excuse to be made for
it, and the probability of its
punishment.

δὶ' αὐτῆς] see notes on 8, 9.

ἀπέκτεινεν] *exposed me to the
penalty of death; condemned,
ruined me.* Thus 2 Cor. iii. 6:
τὸ γὰρ γράμμα ἀποκτέννει. Here
sin is said to do by the Law,
that which there the Law itself
is said to do.

12. ὡστε] the μὲν shows
that the sentence is interrupted
by the question in v. 13. The
full construction would have
been, η̄ δὲ ἀμαρτία διὰ τοῦ ἀγαθοῦ
μοι κατεργάζεται θάνατον, or the
like. *So that, though the law is
holy, yet sin perverts it into a
means of death.*

13. τὸ οὖν] *it is not (strictly
speaking) the good and holy Law
of God that proved death to me;
but it is rather, that sin, to show
its malignant character, seized
upon that holy Law, and turned
it into an instrument of ruin.*

ἵνα γένηται] *an expansion of
ἵνα φανῇ ἀμαρτία above. That
thus the Law might be the means
of exposing the exceeding sinfulness
of sin—its power of per-
verting even good into evil.*

14. πνευματικός ἐστιν] *the
Law has to do with the spirit;
requires for the satisfaction of
its demands, a spiritual mind;*

15 είμι, πεπραμένος ύπο τὴν ἀμαρτίαν. ὃ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο
 16 πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημ τῷ νόμῳ ὅτι καλός·
 17 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸν ἀλλὰ ἡ
 18 οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. οἶδα γὰρ ὅτι οὐκ οἰκεῖ
 ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκὶ μου, ἀγαθόν.
 τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ· οὐ γὰρ ὃ θέλω ποιῶ ἀγαθὸν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω. εἰ δὲ

15. *οὐκέτι τοῦτο pr.*

the mind of a renewed man (see viii. 4): *whereas I*—speaking as one under the Law—either generally, or of his own past experience when he was so—*am* (not spiritual, not renewed, but) *carnal*, a creature of sense and earth. The language of viii. 2, &c. shows that St Paul is not speaking here of his present state as a Christian.

σάρκινος] distinguished from σαρκικός (properly) as of flesh from *fleshly*: *one in the flesh* from *carnal*. Thus 2 Cor. iii. 3: ἐν πλαξὶ καρδίᾳ σαρκίναις. 2 Cor. x. 4: τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκιά.

πεπραμένος] *enslaved to sin*, as by regular sale and transfer.

15. γινώσκω] properly, *take knowledge of*, *recognize*, and so, *reflect upon with acquiescence and satisfaction, approve*. So

Ps. i. 6: LXX. ὅτι γινώσκει Κύριος οὐδὲν δικαίων.

16. εἰ δέ] *this inward disapproval of my own act, is an unconscious tribute to the holiness of the Law which I transgress.*

17. νυνὶ δέ] *it is as if I were two persons, not one; my true, my better self, desiring what is right, but overmastered by an evil power which, though an alien, has taken up its abode (οἰκοῦσα) in me, and manages me against my will.*

18. σαρκί] *the original, as opposed to the renewed, nature.* See note on vi. 19.

τὸ γὰρ θέλειν] sc. τὸ καλόν.

20. εἰ δὲ ὃ] *this is repeated, not in mitigation, but in aggravation, of the condition described. I am not even my own master. I am overborne by the violence of an alien inmate.*

ὅ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργά-
ζομαι αὐτὸ ἀλλὰ η οἰκοῦστα ἐν ἐμοὶ ἀμαρτίᾳ.
εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν 21
τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται· συνή- 22
δομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄν-
θρωπον, βλέπω δὲ ἔτερον νόμον ἐν τοῖς μέλεσίν 23
μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου
καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἀμαρ-
τίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. ταλαίπωρος 24
ἐγὼ ἄνθρωπος· τίς με ρύστεται ἐκ τοῦ σώματος
τοῦ θανάτου τούτου; χάρις τῷ Θεῷ διὰ Ἰησοῦ 25

23. *οὐκ. ἐν αὐτῷ.*

21. εὑρίσκω] *the rule then of my being* (while in this state) *I find to be this; that I who would do right have only wrong at command.* νόμος is here the *rule, system, or method*, of the life actually lived.

22. συνήδομαι] *the inward man, the true self, the ἐγώ of v. 17, &c., approves of God's Law, and admires its holiness.* For τὸν ἐγώ ἄ. see note on vi. 6.

23. ἔτερον νόμον] *another and a different rule of conduct, which uses the bodily organs as so many instruments of warfare against that Divine law which my inner mind approves and would obey. And the result is, my captivity, the subjugation of my better self, practically, to this other law—the law of sin.* αἰχμ. με ἐν τῷ ν.] *leading me*

captive in (as if encircled by the chains of) the law of sin, &c. The ἔτερον νόμον above and the τῷ νόμῳ here are the same: as if it were, *I see another law...leading me captive in its chains.* For αἰχμαλωτίζειν, see Luc. xxi. 24. 2 Cor. x. 5. 2 Tim. iii. 6 [al. αἰχμαλωτεύοντες, as Eph. iv. 8].

24. ταλαίπωρος] *the body (called here this body of death, this dead or dying body; see note on vi. 6) is throughout life unredeemed, unrenewed: its redemption is future; see viii. 23. Its evil desires may be mastered; but they exist still. Hence even a Christian, though not πεπραμένος ὑπὸ τὴν ἀμαρτίαν, has reason to long for the resurrection. See viii. 23.*

25. χάρις] *for promised mastery over the body in this*

15 είμι, πεπραμένος ὑπὸ τὴν ἀμαρτίαν. ὁ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὁ θέλω τοῦτο
 16 πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ. εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός·
 17 νυνὶ δὲ οὐκέτι ἔγω κατεργάζομαι αὐτὸ ἀλλὰ ἡ
 18 οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. οὖδα γὰρ ὅτι οὐκ οίκει
 ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκὶ μου, ἀγαθόν.
 τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ· οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο πράσσω. εἰ δὲ

15. *οὐκέτι τοῦτο pr.*

the mind of a renewed man (see viii. 4): whereas *I*—speaking as one under the Law—either generally, or of his own past experience when he was so—*am* (not spiritual, not renewed, but) *carnal*, a creature of sense and earth. The language of viii. 2, &c. shows that St Paul is not speaking here of his present state as a Christian.

σάρκινος] distinguished from *σαρκικός* (properly) as of flesh from *fleshly*: *one in the flesh* from *carnal*. Thus 2 Cor. iii. 3: *ἐν πλαξὶ καρδίᾳ σαρκίναις*. 2 Cor. x. 4: *τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά*.

πεπραμένος [en] *slaved to sin*, as by regular sale and transfer.

15. *γινώσκω*] properly, *take knowledge of*, *recognize*, and so, *reflect upon with acquiescence and satisfaction, approve*. So

Ps. i. 6: LXX. *ὅτι γινώσκει Κύριος* οὐδὸν δικαίων.

16. *εἰ δέ*] *this inward disapproval of my own act, is an unconscious tribute to the holiness of the Law which I transgress.*

17. *νυνὶ δέ*] *it is as if I were two persons, not one; my true, my better self, desiring what is right, but overmastered by an evil power which, though an alien, has taken up its abode (οἰκοῦσα) in me, and manages me against my will.*

18. *σαρκί*] *the original, as opposed to the renewed, nature. See note on vi. 19.*

τὸ γὰρ θέλειν] *sc. τὸ καλόν.*

20. *εἰ δὲ δέ*] *this is repeated, not in mitigation, but in aggravation, of the condition described. I am not even my own master. I am overborne by the violence of an alien inmate.*

Χριστῷ Ἰησοῦ ἡλευθέρωσέν με ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου. τὸ γὰρ ἀδύνα-³ τον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ νίὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας καὶ περὶ ἀμαρτίας κατέκρινεν τὴν

καιοσύνης. *Jac. i. 25*: νόμον τέλειον τὸν τῆς ἐλευθερίας. The contrast resembles that in *Jerem. xxxi. 31—33*.

ἡλευθέρωσεν] the aorist indicates the reference to the *one marked* bestowal of the Holy Spirit upon him in Baptism.

3. τὸ γὰρ] the body, with its affections and lusts (*Gal. v. 24*), was the great hindrance to human obedience: Christ assumed that body, to obey in it, and be sacrificed in it: thus did He introduce a possibility of obedience for those who will accept it.

τὸ γὰρ ἀδύνατον] may be called an accusative in apposition with the sentence: *a thing which the Law could not do*: as *xii. 1*: τὴν λογικὴν λατρείαν νῦν. But its real force is more clearly seen by paraphrasing the verse thus: *For that which the Law could not do—that in which it was weak through the flesh—God did (effected) by sending His own Son...namely, condemned sin in the flesh.*

ἐν ᾧ] *wherein, in which point or respect*: as *Heb. vi. 17*: ἐν ᾧ

περισσότερον βουλόμενος ὁ Θεός κ.τ.λ. 1 *Pet. i. 6*: ἐν ᾧ ἀγαλλιάσθε κ.τ.λ. 1 *Pet. iv. 4*: ἐν ᾧ ξενίζονται κ.τ.λ. It has the sense of *whilst*, in *Mar. ii. 19*. *Luc. v. 34*. *xix. 13* (*ἐν ᾧ ἔρχομαι*: literally, *while I am coming*; i. e. *till I come*). *Joh. v. 7*. The sense of *in that, because*, though at first sight appropriate here, appears to want confirmation.

ἡσθένει] both in point of *motive* and of *power* to obey it; contrasted with the Gospel, which supplies a constraining motive, the love of Christ, and also offers a new Spirit.

ἐν ὁμοιώματι σ. ἀ.] *in likeness of flesh of sin; in a body like that of sinful men*. Cf. *Phil. ii. 7*: ἐταπείνωσεν ἑαυτὸν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος κ.τ.λ. where (as here) ὁμοιώματι, like *μορφήν*, implies, not a mere *semblance* of humanity, but an actual *coming in the flesh* (1 *Joh. iv. 2, 3*: Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα): as *Heb. ii. 17*: ὥφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι. περὶ ἀμαρτίας] with *θυσίαν*

4 ἀμαρτίαν ἐν τῇ σαρκὶ, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα 5 περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. οἱ γὰρ κατὰ

understood, a *sin-offering*. Thus Heb. x. 6, 8 (Ps. xl. 6: LXX): ὁλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ ἥδοκτες κ.τ.λ.

κατέκρινεν] not only, *condemned as sinful*, but, *passed sentence of death upon*, and left it, as a condemned criminal, awaiting the moment of final execution. The sacrifice of Christ destroyed (for all who believe in Him) the *dominance* of sin over the body (ἐν τῇ σαρκὶ), and guaranteed its final *extirpation*. For κατακρίνειν in this emphatic sense, cf. Matt. xxvii. 3: ἰδὼν ... ὅτι κατεκρίθη.

4. ἵνα] that thus the requirement of the Law (which by itself could not secure human obedience) might be satisfied in the hearty and spiritual holiness of those who are raised above sense and earth by the possession of a Divine Spirit. Though a Christian is not under the Law *as his express rule of life*, yet he obeys it, in a higher form, and in the power of a higher principle. For δικαίωμα, see note on i. 32.

κατὰ σάρκα] here σάρξ alone is opposed to πνεῦμα, as elsewhere ψυχή is: see 1 Cor. ii. 14, &c.: ψυχικὸς δὲ ἀνθρώπος οὐ δέ-

χεται... δὲ πνευματικός κ.τ.λ. The *full* division is threefold (as in 1 Thess. v. 23: τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα): but here σάρξ (and elsewhere ψυχῆ) includes both σῶμα and ψυχή (the natural mind), and πνεῦμα is the *renewed soul of the Christian, made so by the presence and agency of a Divine Πνεῦμα*. For the distinction between ἐν σαρκὶ and κατὰ σάρκα, see note on vii. 5. κατὰ σ. and κατὰ π. expresses in accordance with, by the rule of, under the direction of. See references in note on i. 4: κατὰ πνεῦμα.

περιπατοῦσιν] like ἀναστρέφεσθαι or versari, to *behave, live*. See note on vi. 4.

5. οἱ γάρ] there is a broad line of distinction between the natural and the spiritual man: the heart of the one is set upon sensual or worldly things; of the other, upon things spiritual. Cf. Joh. iii. 6: τὸ γεγενημένον ἐκ τῆς σαρκὸς σάρξ ἔστιν, καὶ τὸ γεγενημένον ἐκ τοῦ πνεύματος πνεῦμά ἔστιν. For φρονεῖν τὰ τῆς σαρκός, τὰ τοῦ πνεύματος, cf. Matt. xvi. 23: οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Mar. viii. 33. Phil. iii. 19: οἱ

σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρό- 6 νημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. διότι τὸ φρόνημα 7 τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. οἱ 8 δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται. οὐμεῖς δὲ οὐκ ἔστε ἐν σαρκὶ, ἀλλὰ ἐν πνεύματι, 9 εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν 10

τὰ ἐπίγεια φρονοῦντες. Col. iii. 2: τὰ ἄνω φρονεῖτε.

6. τὸ γάρ] a wide difference; for, &c.

τὸ φρόνημα τῆς σαρκὸς] the sentiment (thought and feeling) of those who φρονοῦσι τὰ τῆς σαρκὸς.

7. διότι] a worldly mind must be ruin; because it is a state of enmity towards God; and they who hate God, their Creator and Judge, must perish.

ἔχθρα εἰς Θεόν] v. 10: εἰ γὰρ ἔχθροὶ ὄντες κατηλλάγμεν τῷ Θεῷ. Jac. iv. 4: οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἔστιν;

8. οἱ δὲ ἐν σαρκὶ ὅ.] see note on vii. 5: ὅτε γὰρ ἡμεν ἐν τῇ σαρκὶ. *They who are in flesh—* they who know no other life than that of this present being —they who have not died and

risen again in Christ—cannot please God. Cf. v. 10.

9. οὐν ἔστε ἐν σαρκὶ] see again vii. 5, 6: ὅτε γὰρ ἡμεν κ.τ.λ. νννὶ δὲ...ἀποθανόντες... ὥστε δουλεύειν ἐν καινότητι πνεύματος.

εἴπερ πνεῦμα Θεοῦ] if at least a Divine Spirit dwells in you. It is the possession of the Holy Spirit, which transfers a man from being ἐν σαρκὶ to being ἐν πνεύματι. See note on v. 4.

εἰ δέ τις...αὐτοῦ] parenthetical; and v. 10 proceeds without regard to it.

10. εἰ δὲ Χριστός] the three expressions, πνεῦμα Θεοῦ, πνεῦμα Χριστοῦ, and Χριστὸς ἐν ὑμῖν, are evidently synonymous.

τὸ μὲν σῶμα] explained by vi. 11, &c. λογίζεσθε ἔαυτοὺς νεκροὺς μὲν τῇ ἀμαρτίᾳ, ζῶντας

4 ἀμαρτίαν ἐν τῇ σαρκὶ, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα 5 περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. οἱ γὰρ κατὰ

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ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ὅσοι 14 γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοι νιοὶ Θεοῦ εἰσὶν. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν 15 εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα νιοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ. αὐτὸ τὸ πνεῦμα 16 συνυμαρτυρεῖ τῷ πνεύματι ήμῶν ὅτι ἐσμὲν τέκνα

οἱ σπείρων τοῦ σπείρειν. *Luc. i.*

79: τοῦ κατευθῦναι τοὺς πόδας ήμῶν. *ii. 24:* καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον. *xxii. 31:* ἐξηγήσατο ὑμᾶς τοῦ σινιάσαι. *Rom. vi. 6:* τοῦ μηκέτι δουλεύειν ὑμᾶς τῇ ἀμαρτίᾳ. *δι. διc.*

13. εἰ γὰρ κ. σ. ζῆτε] *Gal. vi. 8:* ὅτι οἱ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίστε φθοράν· οὐ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίστε ζῶντας αἰώνιον.

πνεύματι] by (the instrumentality of) spirit. The πνεῦμα is the soul as quickened and inhabited by the Holy Spirit (see note on v. 4): what is done therefore by the πνεῦμα is done by the agency of the Holy Spirit: the difference is but one of expression.

τὰς πράξεις τ. σ.] *Col. iii. 9:* ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ.

14. δοι γάρ] in confirmation of ζήσεσθε· sons of God must be immortal.

15. οὐ γάρ] I say, “sons;”

for, &c.

ἐλάβετε] the spirit which ye received (in becoming Christians) was one not of slaves, but of adopted sons. See *Gal. iv. 6, 7:* ὅτι δέ ἐστε νιοί, ἐξαπέστελλεν ὁ Θεὸς τὸ πνεῦμα τοῦ νιοῦ αὐτοῦ εἰς τὰς καρδίας ήμῶν, κράζον, Ἀββᾶ, ὁ πατήρ· ὥστε οὐκέτι εἰ δούλος, ἀλλὰ νιός.

δουλείας πάλιν] *Gal. iv. 24:* δύο διαθῆκαι, μία μὲν...εἰς δουλείαν γεννώσα.

νιοθεσίας] *Gal. iv. 5:* ἵνα τὸν νόμον ἐξαγοράσῃ, ἵνα τὴν νιοθεσίαν ἀπολάβωμεν. *Eph. i. 5:* προορίσας ὑμᾶς εἰς νιοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν.

ἐν ᾧ] under whose influence the cry of our hearts is, “Our Father.”

Ἀββᾶ] the Hebrew synonym of ὁ πατήρ. It occurs also in *Mar. xiv. 36:* καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι. *Gal. iv. 6.*

16. αὐτὸ τὸ πνεῦμα] in prompting this feeling towards God, the Holy Spirit ratifies the

17 Θεοῦ. εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συνκληρονόμοι δὲ Χριστοῦ· εἰπερ συνπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ημᾶς. ή γὰρ ἀποκαραδοκία τῆς

assurance of our own spirit, &c.
For *συνμαρτυρεῖν*, see note on
ii. 15.

17. *εἰ δὲ τέκνα*] and the relation of sons involves the expectation of an inheritance; in which we shall be associated with Christ; a union with Him in glory, demanding as its condition a union with Him now in suffering. Gal. iv. 7: *εἰ δὲ νίος, καὶ κληρονόμος.*

εἰπερ συνπάσχομεν] 2 Tim. ii. 11, 12: *εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν· εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν.*

18. *λογίζομαι γάρ*] and it is worth our while to submit to this condition; for, &c.

οὐκ ἄξια πρός] not worth regarding in comparison with: *ἄξια i. q. ἄξιόλογα.*

τοῦ νῦν καιροῦ] Mar. x. 30: *νῦν ἐν τῷ καιρῷ τούτῳ*, opposed to *ἐν τῷ αἰώνι τῷ ἐρχομένῳ*. Luc. xviii. 30.

τὴν μέλλουσαν δ. ἀ.] 1 Pet. v. 1: *οὐ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός.* The order here is as in Gal. iii. 23:

εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

εἰς ημᾶς] not *ημῖν*, as though we should only see the glory spoken of, but *so as to reach, affect, come upon us.*

19. *ή γάρ*] the whole creation, even in its irrational (if not inanimate) portion, gives signs as of expectation, of longing, of a sense of want and imperfection, to be satisfied only in those “times of refreshing” (καιροὶ ἀναψύξεως, Act. iii. 19) which shall accompany the public recognition of the true sons of God. The whole earth, in its present state; the world of nature, so full of imperfection, suffering, and decay—and yet under the government of a perfect God; seems to indicate, not the need only, but the certainty, of a future “restitution of all things” (Act. iii. 21) when (above all else) the veil which at present hides the true character and destiny of God’s servants shall be removed (*τὴν ἀποκάλυψιν τῶν οἰών τοῦ Θεοῦ*), and He

κτίσεως τὴν ἀποκάλυψιν τῶν νιῶν τοῦ Θεοῦ ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπε-²⁰ τάγη, οὐχ ἐκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι· ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσε-²¹ ται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευ-θερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. οἴδαμεν ²²

will own and bless them as His.
See v. 23.

ἀποκαραδοκία] Phil. i. 20: κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου.

τῆς κτίσεως] see note on i. 25.

ἀπεκδέχεται] vv. 23, 25. i Cor. i. 7: ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Phil. iii. 20: σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν. Heb. ix. 28: ὁφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

20. ματαιότητι] *disappointment, frailty, emptiness, nothingness.* Eccles. i. 2, &c. LXX. ματαιότης ματαιοτήτων, εἰπεν ὁ ἐκκλησιαστής, ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης. The whole Book of Ecclesiastes is a commentary upon this verse.

οὐχ ἐκοῦσα] *not by any choice or act of its own, but owing to the appointment of Him who for man's sin inflicted that subjugation to the power of corruption and of decay; a subjugation, however, not destined to be final, but*

brightened by the hope of a future restoration. The Fall of man involved the inferior creation also in its consequences: the “new heavens and new earth” will bring with them the reversal of that derived doom. 2 Pet. iii. 13: καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. Ἀρρ. xxii. 1.

21. αὐτὴ ἡ κτίσις] the contrast which follows in v. 23, ἀλλὰ καὶ αὐτοί, shows that *Christians* are not meant by this term (here and in vv. 19, 20, 22); neither can the finally *unbelieving* be interested in the hope here held out: it seems to follow that it denotes the inferior, the irrational, creation, so widely affected by man's conduct and condition. See note on v. 19.

τῆς δόξης τ. τ.] i. q. τὴν ἀποκάλυψιν τῶν νιῶν τοῦ Θεοῦ, v. 19. *The manifested perfection of the children of God* is another expression for what is there called *the unveiling of the sons of God.*

— γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ συνωδί-
23 νει ἄχρι τοῦ νῦν οὐ μόνον δέ, ἀλλὰ καὶ αὐτοί,
τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, ἡμεῖς καὶ
αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, νιοθεσίαν ἀπεκδε-
χόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.
24 τῇ γὰρ ἐλπίδι ἐσώθημεν ἐλπὶς δὲ βλεπομένη

23. *οὐ μόνον δέ*.

22. *συνωδίνει*] the word im-
plies not only, *suffers together*,
but *suffers in hope of a joy to
come*. See Joh. xvi. 21.

23. *οὐ μόνον δέ*] *sc. ἡ κτίσις.*
τὴν ἀπαρχὴν τοῦ πν.] *the first
fruits (of our inheritance), con-
sisting of the Holy Spirit.* Thus
2 Cor. i. 22. v. 5: ὁ δοὺς ἡμῖν
τὸν ἀρραβώνα τοῦ πνεύματος· ex-
plained by Eph. i. 13, 14: ἐσφρα-
γίσθητε τῷ πνεύματι τῆς ἐπαγ-
γελίας τῷ ἀγώ, ὃς ἐστιν ἀρραβὼν
τῆς κληρονομίας ἡμῶν εἰς ἀπολύ-
τρωσιν τῆς περιποιήσεως.

στενάζομεν—τοῦ σ. ἡ.] 2 Cor.
v. 2: ἐν τούτῳ στενάζομεν, τὸ
οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
ἐπενδύσασθαι ἐπιποθοῦντες...καὶ
γὰρ οἱ ὄντες ἐν τῷ σκήνει στενά-
ζομεν βαρούμενοι...ἴνα καταποθῆ
τὸ θιητὸν ὑπὸ τῆς ζωῆς. Cf. 1 Cor.
xv. 53: δεῖ γὰρ τὸ φθαρτὸν τοῦτο
ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θιητὸν
τοῦτο ἐνδύσασθαι ἀθανασίαν.

νιοθεσίαν] *i.e., the manifes-
tation of our adoption (see v. 19)
by resurrection:* so Eph. i. 14.

The *adoption itself* is *not future*:
Gal. iv. 5, 6: ἵνα τὴν νιοθεσίαν
ἀπολάβωμεν ὅτι δέ ἐστε νιοί
κ.τ.λ.

τὴν ἀπ. τοῦ σ.] called in Eph.
i. 14, *ἀπολύτρωσιν τῆς περιποιή-
σεως*: *the final recovery (by resur-
rection of the body) of that which
God has already made His own
by the gift of His Son.* The
spiritual redemption is already
ours: *ibid.* 7: ἐν ᾧ ἔχομεν τὴν
ἀπολύτρωσιν διὰ τοῦ αἵματος αὐ-
τοῦ, τὴν ἀφεσιν τῶν παραπτωμά-
των. See note on *ἀπολυτρώσεως*
in iii. 24.

24. *τῇ γάρ*] *by our hope:*
as, Eph. ii. 8, διὰ τῆς πίστεως.
for *faith in a thing future is*
hope.

ἐσώθημεν] *we were saved:*
the reference being still to the
time of *Baptism* received in *re-
pentance and faith*, as the *actual
transition from death to life.*

ἐλπὶς δέ] *an object of hope:*
as Eph. i. 18: *εἰς τὸ ἀδέναι ὑμᾶς
τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως*

οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι’ ὑπομονῆς ἀπεκδεχόμεθα.

‘Ωσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ήμῶν· τὸ γὰρ τί προσευξάμεθα καθὸ δεῖ οὐκ οἴδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις· ὃ δὲ

24. βλ., τις ἐλπ. v. om. καὶ.

26. προσευξάμεθα.

αὐτοῦ, explained by καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις.

βλεπομένη] when it is become an object of sight: i. q. παροῦσα.

25. δι’ ὑπομ.] see note on διά, ii. 27.

26. ὡσαύτως δέ] may refer to v. 16: as the Holy Spirit bears an inward witness to our sonship, so also He aids our weakness by supplying the deficiencies of our prayers.

συναντιλαμβάνεται] ἀντιλαμβάνεσθαι (τινός) is to lay hold of, whether in the sense of claiming, partaking in, (as 1 Tim. vi. 2: οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι) or of helping (as Luc. i. 54: ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ. Act. xx. 35: δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων); in both which senses ἀπλαμβάνεσθαι also is used (see, e. g., 1 Tim. vi. 12, 19, and Heb. ii. 16): συναντιλαμβάνεσθαι (τινί) is, to lay hold of a thing (as, e. g., a burden) together

with a person, and so to assist that person; hence, generally, to assist: as here, τῇ ἀσθενείᾳ, and Luc. x. 40: εἰπὸν οὖν αὐτῷ ἵνα μοι συναντιλάβηται.

ὑπερεντυγχάνει] ἐντυγχάνειν is, (1) to chance upon, to meet with; and hence (2) to visit, apply to, intercede with; whether with περί, as Act. xxv. 24: τοῦτον περὶ οὐ ἄπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι· ορ κατά, as xi. 2: ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ· ορ ὑπὲρ, as v. 27: ἐντυγχάνει ὑπὲρ ἄγιων. v. 34: ὑπὲρ ήμῶν. Heb. vii. 25: πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. Hence ἐντευξίς, 1 Tim. ii. 1. iv. 5. The verb ὑπερεντυγχάνειν is found only here. The Holy Spirit intercedes with God for us in those unuttered yearnings which the Searcher of hearts recognizes as the breathing of His own Spirit, and therefore the expression of His own will.

στεναγμοῖς] Act. vii. 34.

έρευνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπέρ 28 ἀγίων. οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν Θεὸν πάντα συνεργεῖ ὁ Θεὸς εἰς ἀγαθὸν τοῖς κατὰ 29 πρόθεσιν κλητοῖς οὖσιν. ὅτι οὖς προέγνω, καὶ

28. οὐ. ὁ Θεός.

οἱ ἐρευνῶν τὰς κ.] Αρος. ii. 23: ὅτι ἔγώ εἰμι οἱ ἐρευνῶν νεφροὺς καὶ καρδίας.

27. τὸ φρόνημα τοῦ πνεύματος] not precisely as in v. 6: τί τὸ φ. τ. π. is i. q. τί φρονεῖ τὸ πνεῦμα: *what is the mind of the Holy Spirit*; there τὸ φ. τ. π. is *the mind of those who φρονοῦσι τὰ τοῦ πνεύματος*.

ὅτι κατὰ Θεόν] *because His intercession in behalf of Christians is always according to God*; i. e., in accordance with the mind and will of God. So 2 Cor. vii. 9—11: ἐλυπήθητε γὰρ κατὰ Θεόν ... ή γὰρ κατὰ Θεόν λύπη... τὸ κατὰ Θεόν λυπηθῆναι ήμᾶς. It is nearly equivalent to κατὰ τὸ θέλημα τοῦ Θεοῦ in Gal. i. 4. 1 Pet. iv. 19. 1 Joh. v. 14.

28. οἴδαμεν δέ] *another ground of comfort: all things must issue in good to true Christians; for they are the subjects of a definite and connected series of Divine acts of favour, commencing in a past eternity, and to be consummated in a future.*

συνεργεῖ] if οἱ Θεός be the

reading, the sense is, *God does all things in co-operation with those who love Him; co-operates with (or assists) them in all things; unto good to (for the good of) those who are, &c.* Mar. xvi. 20: τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος. If οἱ Θεός be omitted, *All things co-operate with (aid, help) those who love God, for their good.* συνεργεῖν occurs also 1 Cor. xvi. 16. 2 Cor. vi. 1. Jac. ii. 22.

πρόθεσιν] *purpose, deliberate resolution: as Act. xi. 23: τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ.* Rom. ix. 11: ἵνα ή κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μέγ. Eph. i. 11: προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κ. τ. λ. iii. 11: κατὰ πρόθεσιν τῶν αἰώνων ήν ἐποίησεν κ. τ. λ. For the combination with κλητοῖς here, see 2 Tim. i. 9: τοῦ σώσαντος ήμᾶς καὶ καλέσαντος κλήσει ἀγίᾳ... κατ' ὃδιαν πρόθεσιν καὶ χάριν κ. τ. λ. For κλητός see notes on i. 1 and 7.

29, 30. ὅτι] *I say* κατὰ πρόθεσιν κλητοῖς *because, &c.* Every

προώρισεν συμμόρφους τῆς εἰκόνος τοῦ νιοῦ αὐ-

one who is eventually saved can only ascribe his salvation, from the first step to the last, to God's favour and act. Human merit must be excluded: and this can only be, by tracing back the work far beyond the obedience which evidences, or even the faith which appropriates, salvation—even to an act of spontaneous favour on the part of that God who foresees and foreordains from eternity all His works. Although therefore no one has a right to say in this life, “I am one of those whom God has absolutely ordained to eternal life;” yet with respect to himself, in the *retrospect*, when he reaches heaven,—and even now generally, with respect to those (*whosoever they be*) who may eventually reach heaven,—a Christian will thankfully accept the language here employed. Eph. i 3—14 is a parallel passage, somewhat expanded.

προέγνω] xii. 2: τὸν λαὸν αὐτοῦ ὃν προέγνω. 1 Pet. i. 20: Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερώθέντος δέ κ. τ. λ. Act. ii. 23: τοῦτον τῇ ὥρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον. Pet. i. : [έκλεκτοις] κατὰ πρόγνωσιν Θεοῦ πατρός. The πρόγνωσις here corresponds to the

πρόθεσις of v. 28 and Eph. i. 11. It expresses that *original and originating purpose* of God, which must be the ultimate cause of human salvation in each particular instance.

προώρισεν] *marked out, determined, beforehand*: the second step; the direct result of the originating purpose just mentioned. Eph. i. 5: προορίσας ἡμᾶς εἰς νιοθεσίαν διὰ Ἰησοῦ Χριστοῦ. ibid. 11: ἐν φῷ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ κ.τ.λ.

συμμόρφους] *i.e.*, ὥστε εἶναι σ. A sufficient correction of any supposed antinomian tendency in this passage: those who are *foreordained to eternal life* are *foreordained to holiness*—to bear the likeness of Christ. For συμμόρφους cf. 2 Cor. iii. 18: τὴν αὐτὴν εἰκόνα μεταμορφούμεθα. Phil. iii. 10: συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ where, as here, the idea of *moral* or *spiritual* resemblance predominates, as that of *corporeal* likeness (after resurrection) is expressed in 1 Cor. xv. 49: καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. Phil. iii. 21: ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ.

τοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς
30 ἀδελφοῖς· οὓς δὲ προώρισεν, τούτους καὶ ἐκά-
λεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίω-
σεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ
32 ήμῶν, τίς καθ' ήμῶν; ὃς γε τοῦ ἴδιου νιοῦ οὐκ
ἐφείσατο, ἀλλὰ ὑπὲρ ήμῶν πάντων παρέδωκεν
αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ήμῖν
33 χαρίσεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ;

30. ἐκάλεσεν] *summoned, invited*: (the past tense still retained, to mark the retrospective character of this summary:) the third step; the actual conveyance of the Gospel invitation to those who have been already marked out as heirs of salvation. 2 Thess. ii. 13, 14: εἴλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν (a combination of the *πρόεγνων* and *προώρισεν* of this passage)... εἰς δὲ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐ-
αγγελίου ήμῶν κ.τ.λ.

ἐδικαίωσεν] the fourth step; the immediate acceptance and *forgiveness* of those who believe and embrace the Gospel.

ἐδόξασεν] the fifth and last step; the future recognition of the sons of God, and their admission into glory. See notes on iii. 23. v. 2. For the *tense*, see note on ἐκάλεσεν. For δοξά-
ζειν, cf. Joh. vii. 39: ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. xii. 16: ὅτε

ἐδοξάσθη Ἰησοῦς. xiii. 31. xvii.
1, 5: καὶ νῦν δόξασόν με σύ,
Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἢ
εἰχον πρὸ τοῦ τὸν κόσμον εἶναι
παρὰ σοί. Act. iii. 13.

31. τί οὖν] *these things being so—God being thus manifestly engaged, by a whole chain of consecutive interpositions, on the side of us who believe—what have we to fear? Nothing in this life—nothing hereafter.*

32. ὃς γε...πῶς οὐχ!] see v. 9, 10.

παρέδωκεν] see note on iv. 25.
χαρίσεται] 1 Cor. ii. 12: ἵνα
εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρι-
θέντα ήμῖν.

33. ἐγκαλέσει] the regular construction, ἐγκαλεῖν τί τινι, is varied, even in classical Greek, into ἐγκαλεῖν τινί, τινὶ περί τινος, and ἐγκαλεῖσθαι πρός τινα. Here ἐγκαλεῖν κατά τινος. In Act. xix. 38: ἐγκαλείτωσαν ἀλλήλοις. xxiii. 28: τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ.

Θεὸς ὁ δικαιῶν· τίς ὁ κατακρίνων; Χριστὸς ὁ 34 Εσ. 1.8.
ἀποθανῶν, μᾶλλον δὲ ἐγερθεὶς ἐκ νεκρῶν, ὃς καὶ
ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ
ἡμῶν. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ 35
Χριστοῦ; θλῖψις ἡ στενοχωρία ἡ διωγμὸς ἡ

34. Χ. Ἰησοῦς. οὐ. ἐκ νεκρῶν. οὐ. καὶ pr.

Elsewhere the construction, ἐγκαλεῖν τινά (τινός, ορ, περί τινος), is implied by the use of the passive: Act. xix. 40: κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς στήμερον. xxiii. 29: ὃν εὐρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν. xxvi. 2: περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων. ibid. 7: περὶ της ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων.

ἐκλεκτῶν Θεοῦ] The exact phrase occurs in Tit. i. 1: κατὰ πίστιν ἐκλεκτῶν Θεοῦ. In Col. iii. 12: ὡς ἐκλεκτοὶ τοῦ Θεοῦ. In xvi. 13: τὸν ἐκλεκτὸν ἐν κυρίῳ. 2 Tim. ii. 10: πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς. In 1 Tim. v. 21: καὶ τῶν ἐκλεκτῶν ἀγγέλων. In the Gospels and General Epistles the word is more frequent. The word ἐκλογή (in St Paul's Epistles) occurs in the sense of (1) *selection*, in ix. 11: xi. 5, 28: 1 Thess. i. 4: (2) *the selected*, in xi. 7. The verb ἐκλέγεσθαι, in 1 Cor. i. 27, 28. Eph. i. 4: καθὼς ἐξελέξετο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου.

Θεὸς ὁ δ.] *who shall dare to*

accuse, when it is God Himself who acquits? who is there to condemn, when He who died for us and rose again is no less a Person than Christ the Son of God? Cf. Es. 1. 7, 8: LXX. ἔγνων ὅτι οὐ μὴ αἰσχυνθῶ· ὅτι ἐγγίζει ὁ δικαιώσας με· τίς ὁ κριόμενός μοι; With a note of interrogation after δικαιῶν and ἡμῶν, the sense becomes: *Who shall accuse? God, who already acquits? Who is there to condemn? Christ, who died, &c.? With an interrogation at ἡμῶν only: Who shall accuse? God is our absolver—who is our condemner? can it be Christ? Christ, who died for us, &c.?*

34. μᾶλλον δέ] *or rather.* Gal. iv. 9: νῦν δὲ γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ.

ἐντυγχάνει] see note on v. 26.

35. τίς ἡμᾶς] *if not in danger of condemnation while we remain Christians, yet may not some one or something sever us from Christ?*

στενοχωρία] *straitness of space, difficulty, painful pres-*

36 λιμὸς ἡ γυμνότης ἡ κίνδυνος ἡ μάχαιρα; καθὼς
 Ps. xliiv. 22. γέγραπται ὅτι Ἐνεκεν σοῦ θανατούμεθα
 ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα
 37 σφαγῆς. ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν
 38 διὰ τοῦ ἀγαπήσαντος ἡμᾶς. πέπεισμαι γὰρ ὅτι
 οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρ-
 χαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνά-

sure: ii. 9. 2 Cor. vi. 4. xii. 10. A stronger word than even θλῆψις: see 2 Cor. iv. 8: θλιβό-
 μενοι ἀλλ' οὐ στενοχωρούμενοι. The opposite of εὐρυχωρία: see
 Ps. xxxi. 8: LXX. οὐ συνέ-
 κλεισάς με εἰς χεῖρας ἐχθροῦ-
 ἔστησας ἐν εὐρυχώρῳ τοὺς πόδας
 μου.

λιμὸς ἡ γυμνότης] 1 Cor. iv.
 11: καὶ πεινῶμεν καὶ διψῶμεν καὶ
 γυμνιτεύομεν [al. γυμνητ.].

μάχαιρα] Ἡβ. xi. 34: ἔφυ-
 γον στόματα μαχαίρας. ibid. 37:
 ἐν φόνῳ μαχαίρας ἀπέθανον.

36. καθὼς] a quotation (from
 Ps. xliiv. 22: LXX.) to justify
 the strong expression ἡ μάχαιρα
 as a possible contingency.

θανατούμεθα δ. τ. ἡ.] 1 Cor.
 xv. 31: καθ' ἡμέραν ἀποθνήσκω.
 2 Cor. iv. 11: ἀεὶ γὰρ ἡμεῖς οἱ
 ζῶντες εἰς θάνατον παραδίδομεθα
 διὰ Ἰησοῦν. xi. 23: ἐν θανάτοις
 πολλάκις.

σφαγῆς] destined to slaug-
 ter: so Ps. xliiv. 11: LXX. ἔδω-
 κας ἡμᾶς ὡς πρόβατα βρύσεως.

37. ὑπερνικῶμεν] the com-

pound with ὑπέρ like others
 formed by St. Paul; as ὑπερέκτε-
 ριστοῦ (Eph. iii. 20. 1 Thess. iii.
 10), ὑπερλίαν (2 Cor. xi. 5. xii. 11),
 ὑπερπειριστεύειν (v. 20. 2 Cor. vii.
 4), ὑπερπλεονάζειν (1 Tim. i. 14),
 &c.

38, 39. οὔτε θάνατος κ.τ.λ.]
 an exhaustive enumeration of
 all the influences which might
 be supposed capable of effecting
 such a severance.

οὔτε ἀρχαῖ] may include both
 human authorities (as τὰς ἀρχὰς
 καὶ τὰς ἔξουσίας in Luc. xii. 11),
 and still more (in connection
 with ἄγγελοι) spiritual powers
 of evil; as in Eph. vi. 12: οὐκ
 ἐστὶν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ
 σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς
 τὰς ἔξουσίας, πρὸς τοὺς κοσμο-
 κράτορας τοῦ σκότους τούτου, πρὸς
 τὰ πνευματικὰ τῆς πονηρίας ἐν
 τοῖς ἐπουρανίοις. Cf. Col. ii. 15.
 1 Pet. iii. 22.

ἐνεστῶτα οὔτε μέλλοντα] 1
 Cor. iii. 21, 22: πάντα γὰρ ὑμῶν
 ἐστίν...εἴτε ἐνεστῶτα εἴτε μέλ-
 λοντα.

μεις οὐτε ὑψωμα οὐτε βάθος οὐτε τις κτίσις 39
έτέρα δυνήσεται ήμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης
τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ήμῶν.

Ἄληθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, IX. 1
συνμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν
πνεύματι ἀγίῳ, ὅτι λύπη μοί ἐστιν μεγάλη καὶ 2
ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. ηὐχόμην γὰρ 3
ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπέρ

39. οὐτε ὑψωμα οὐτε βάθος] *nothing high or low; nothing lofty, presenting a visible impediment* (2 Cor. x. 5: πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ), and nothing deep, working by hidden subtlety (Apoc. ii. 24: οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ).

κτίσις] see note on i. 25.

IX. 1, &c. *If this be the glorious state of those whom God regards as His true people, how sad is it to a Christian Israelite to reflect upon the state of his nation—unbelieving, and therefore outcast! Yet in God's dealings with them there has been no inconsistency, and no injustice.*

1. ἐν Χριστῷ] the opposite of χωρὶς Χριστοῦ (Eph. ii. 12): *in Christ, and therefore under the influence of Him who is the Truth. See note on viii. 1. Thus ἐν πνεύματι ἀγίῳ below.*

συνμαρτυρ. τῆς συνειδ.] see notes on ii. 15, viii. 16.

2. ἀδιάλειπτος] 2 Tim. i. 3. Cf. Rom. i. 9, &c.

3. ηὐχόμην] literally, *I was going to wish or pray: I should have done so, had it been possible: I could have wished.*

ἀνάθεμα] *a devoted thing (as ἀνάθημα is a dedicated thing): always in a bad sense: see i Cor. xii. 3: λέγει Ἀνάθεμα Ἰησοῦς. xvi. 22: εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. Gal. i. 8, 9: ἀνάθεμα ἔστω. With ἀπὸ τοῦ Χριστοῦ, it is, a thing (or person) severed from Christ as a κάθαρμα or purgamentum for others. Strictly taken, perhaps no Christian could wish this, for any object: but the impossibility of the wish prevents its being strictly taken. It is precisely the prayer of Moses in Exod. xxxii. 32: LXX. καὶ νῦν εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἀμαρτίαν αὐτῶν, ἀφεῖς εἰ δὲ μή, ἐξάλειψόν με ἐκ τῆς βίβλου σου ἡς ἔγραψας: and the answer to that prayer (v. 33)*

τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ 4 σάρκα· οἵτινές εἰσιν Ἰσραηλεῖται, ὃν ἡ νιοθεσία καὶ ἡ δόξα καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία καὶ 5 ἡ λατρεία καὶ αἱ ἐπαγγελίαι, ὃν οἱ πατέρες, καὶ

4. ἡ διαθήκη.

corrects any mistake as to its meaning: *εἴ τις ἡμάρτηκεν ἐνώπιον μου, ἔξαλεύψω αὐτὸν ἐκ τῆς βίβλου μου.* The sense here is, *I would gladly (if it were possible) forfeit my own happiness as a Christian, to save my nation.*

4. οἵτινες] *how great have been their privileges! and now how thrown away!*

νιοθεσία] see Ex. iv. 22: LXX. τάδε λέγει Κύριος· Υἱὸς πρωτότοκός μου Ἰσραὴλ. Deut. xxxii. 6: LXX. οὐκ αὐτὸς οὐτός σου πατήρ ἐκτήσατό σε καὶ ἐποιησέ σε καὶ ἐπλασέ σε; Jer. xxxi. 9: LXX. ὅτι ἐγενόμην τῷ Ἰσραὴλ εἰς πατέρα, καὶ Ἐφραὶμ πρωτότοκός μού ἔστιν.

ἡ δόξα] *the Shechinah:* as Exod. xvi. 10: LXX. καὶ ἡ δόξα Κυρίου ὡφθη ἐν νεφέλῃ. xxiv. 16. xl. 34. 1 Reg. viii.: LXX. ὅτι ἐπλησσε δόξα Κυρίου τὸν οἶκον. &c. &c.

αἱ διαθῆκαι] the plural as in Eph. ii. 12: ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας. Either with reference to the *two tables* of the Law (αἱ πλάκες τῆς διαθήκης, Heb. ix. 4); or rather express-

ing the *various items* (so to speak) of the Patriarchal Dispensation, of which the Jews were the lineal heirs: Act. iii. 25: ὑμεῖς ἔστε οἱ νιοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἡς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ὑμῶν κ.τ.λ. The word διαθήκη means *a disposition, arrangement, assignment* (of property, &c.), whether by deed or (specially) by will. Thus *Dispensation* is perhaps the word which best expresses its general meaning. Cf. the use of the verb διατίθεσθαι as Luc. xxii. 29: καὶ ὡς διατίθεμαι ὑμὸν καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν. The notion of *covenant, or compact* between two stipulating parties, is of rarer (if not more doubtful) use in Scripture.

ἡ νομοθεσία] either *the law of Moses* itself; or, *the act of giving that law;* the solemn and magnificent spectacle which attended its promulgation on Sinai. Act. vii. 53: οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

ἡ λατρεία] *the ceremonial system of the Mosaic law.* Heb.

έξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.
Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. 6
οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὐτοι Ισραὴλ·
οὐδὲ ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα, 7

ix. 1: εἶχεν μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας. *ibid.* 6: εἰς μὲν τὴν πρώτην σκηνὴν δὰ παντὸς εἰσίασιν οἱ ἵερεις τὰς λατρείας ἐπιτελοῦντες.

αἱ ἐπαγγελίαι] *the various promises* made to Abraham and his descendants, from Gen. xii.

2, 3, downwards. Cf. xv. 8: τὰς ἐπαγγελίας τῶν πατέρων. Gal. iii. 16: τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. *ibid.* 21. Heb. vi. 12. viii. 6: καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν. xi. 13. 17: τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος. *ibid.* 33: ἐπέτυχον ἐπαγγελιῶν.

5. ὁ ὧν ἐπὶ—ἀμήν] applied to *God* in Eph. iv. 6 (ὁ ἐπὶ πάντων ἐπὶ as in Matt. xxv. 21, 23. Act. viii. 27) and in Rom. i. 25. 2 Cor. xi. 31 (ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας): *here* (except by a harsh, evasive, and most needless interpretation), as evidently, to *Christ*. See John i. 1, &c. x. 30. xx. 28. Col. i. 16—19. &c. &c.

6. οὐχ οἶον δὲ ὅτι] *but the case is not such as that the word of God has failed. Though the*

bulk of that nation which possessed all these privileges is now outcast for its unbelief, there has been no failure of God's promise. For from the first God showed that it was His purpose to make distinctions amongst the descendants of Abraham.

ἐκπέπτωκεν] i Cor. xiii. 8: ἡ ἀγάπη οὐδέποτε ἐκπίπτει.

οἱ ἐξ Ἰσραὴλ] *the offspring of Jacob.*

οὗτοι Ἰσραὴλ] i.e., the *true Israel*: see Gal. vi. 16: τὸν Ἰσραὴλ τοῦ Θεοῦ.

7. οὐδὲ ὅτι] *even of the two sons of Abraham himself one (Ishmael) was excluded; excluded in spite of the earnest remonstrance of Abraham himself: see Gen. xvii. 18: LXX. εἰπε δὲ Ἀβραὰμ πρὸς τὸν Θεόν, Ἰσμαὴλ οὗτος ζήτω ἐναντίον σου. Gen. xxii. 10—12: LXX. εἰπε τῷ Ἀβραάμ, Ἐκβαλε τὴν παιδίσκην ταύτην καὶ τὸν νιὸν αὐτῆς...σκληρὸν δὲ ἐφάνη τὸ ρῆμα σφόδρα ἐναντίον Ἀβραάμ...εἰπε δὲ ὁ Θεὸς τῷ Ἀβραάμ, Μὴ σκληρὸν ἔστω ἐναντίον σου περὶ τοῦ παιδίου...ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.*

Gen. xxii. 12. ἀλλ' Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα·
 8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα
 τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
 9 λογίζεται εἰς σπέρμα. ἐπαγγελίας γὰρ ὁ λόγος
 οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι
 10 καὶ ἔσται τῇ Σάρρᾳ νιός. οὐ μόνον δέ, ἀλλὰ
 καὶ Ἡβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ
 11 πατρὸς ἡμῶν μήπω γὰρ γεννηθέντων μηδὲ
 πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα η κατ'

Gen. xviii. 10.
 14.

8. οὐ τὰ τέκνα] natural descent was not enough to constitute an heir of God's special blessings: that is a matter of special promise, and consequently of Divine will and choice.

9. ἐπαγγελίας γάρ] not, for this is the word of promise, but, for this saying, "At this season in the next year I will visit thee, and Sarah shall have a son," is a matter of promise; is the language of promise; i. e., implies a supernatural interposition, not a natural event. Gen. xviii. 10, 14: LXX. εἰπε δέ, Ἐπαναστρέφων ἦξω πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας...καὶ ἔσται τῇ Σάρρᾳ νιός.

10—12. οὐ μόνον δέ κ.τ.λ.] another instance of Divine selection amongst the descendants of Abraham. Of the two children of one father (ἐξ ἐνὸς κ. ξ.), and before those children were yet born, or could influence such

choice by their conduct, one is preferred, and the other subject-ed. Nothing is here said of the final destiny of either brother: that was shaped by the spirit and conduct of each: what is spoken of here is the position of the one, and not of the other, as the depository of the promise to Abraham.

10. ἀλλὰ καὶ Ἡβέκκα] The sentence is interrupted by v. 11, and resumed in v. 12 in an altered form, ἐρρέθη αὐτῇ κ.τ.λ.

11. μήπω] a Hellenistic use of μή with the participle, in the sense of although not: for other post-classical applications of the subjective negative μή, see note on iv. 19.

η κατ' ἐκλ. πρόθεσις] the choice-wise purpose; the purpose which is according to (which follows the rule of) selection. For ἐκλογῆ see note on viii. 33: ἐκλεκτῶν. For πρόθεσις, on viii. 28.

έκλογὴν πρόθεσις τοῦ Θεοῦ μένη, οὐκ ἔξ ἔργων
ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι 'Ο 12 Gen. xxv. 23.
μείζων δουλεύσει τῷ ἐλάσσονι καθὼς γέ- 13
γραπται, Τὸν Ἰακὼβ ἡγάπησα, τὸν δὲ Mal. i. 2, 8.
Ἡσαῦ ἐμίσησα.

Τί οὖν ἔροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; 14 Ps. xcii. 15.
μὴ γένοιτο. τῷ Μωυσεῖ γὰρ λέγει Ἐλεήσω ὃν 15 Ex. xxxiii. 19.
ἀν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἀν οἰκτείρω.
ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, 16

οὐκ ἔξ ἔργων] *a purpose, not springing from the observation or the foresight of human conduct, but having its origin solely in the will of Him who summons whom He will to every position and office* (Heb. v. 4: οὐχ ἔαντῷ τις λαμβάνει τ. τ. ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ: and see note on i. 1).

13. καθὼς] Mal. i. 2, 3: LXX. a reference to which passage will sufficiently show that the subject is not the *spiritual acceptance or rejection of the two brothers: τὸν δὲ Ἡσαῦ ἐμίσησα, καὶ ἤταξα τὰ ὄρια αὐτοῦ εἰς ἀφανισμόν κ.τ.λ.*

14. τί οὖν] *and is there any injustice in this exercise of choice in the bestowal of blessings? the suspicion is blasphemy: for, whatever may be man's judgment upon it, there can be no question that this is God's method of procedure, avowed from the begin-*

ning: τῷ Μωυσεῖ γὰρ λέγει κ.τ.λ.
μὴ ἀδικία] Ps. xcii. 15: LXX.
ὅτι εὐθῆς Κύριος ὁ Θεός μου, καὶ
οὐκ ἔστιν ἀδικία ἐν αὐτῷ.

16. ἄρα οὖν] *so then the bestowal of God's blessings depends not upon human will or human effort, but upon the mercy of God only.*

οὐ τοῦ θέλοντος] Joh. i. 12, 13: ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα Θεοῦ γενέσθαι...οἱ οὐκ ἔξ αἰμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγενήθησαν. The genitive τοῦ θέλοντος depends upon τὸ πρᾶγμα ἔστιν (or the like) understood.

τρέχοντος] *see (for the origin of the metaphor) 1 Cor. ix. 24, 26: οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε...ἔγώ τοινυν οὕτως τρέχω κ.τ.λ.* In Phil. ii. 16, ἔδραμον is placed in parallelism with

17 ἀλλὰ τοῦ ἐλεῶντος Θεοῦ. λέγει γάρ η γραφὴ

τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε

Ex. ix. 16. ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου,

καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ

18 τῇ γῇ. ἅρα οὖν ὃν θέλει ἐλεῖ, ὃν δὲ θέλει

Ex. ix. 12, &c. 19 σκληρύνει. Ἐρεῖς μοι οὖν, Τί οὖν ἔτι μέμφεται;

19. om. οὐν *alt.*

ἐκοπίαστα (which is the sense of τρέχοντος here): οὐκ εἰς κενὸν

ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίαστα.

Cf. Gal. ii. 2. v. 7. Heb. xii. 1.

17. λέγει γάρ] and *I fear not to assert the sovereignty of God in judgment as well as mercy; for what saith the Scripture?*

εἰς αὐτὸ τοῦτο] Ex. ix. 16:

LXX. καὶ ἐνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως κ.τ.λ.

18. ἅρα οὖν] the argument which began with the question of the assignment of *privileges*, of special religious advantages and blessings, has run on into that of individual acceptance and rejection: and here too human merit and claim can only be excluded by a bold and broad statement of the sovereignty of God: ὃν θέλει ἐλεῖ, ὃν δὲ θέλει σκληρύνει. Such is ever the method of Scripture; to state each of two apparently conflicting principles (e.g., God's grace and man's responsibility) singly and separately, and leave con-

science rather than intellect to reconcile and adjust them.

σκληρύνει] in reference to the often repeated expression, ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν Φαραὼ... ἐσκλήρυνε δὲ Κίρος τὴν καρδίαν Φαραὼ...; where that result is ascribed to a *judicial* process, which is elsewhere spoken of as the act of the *sinner*; ἐβάρυνε Φαραὼ τὴν καρδίαν αὐτοῦ. &c. It is by the operation of a law of man's nature as God created it, that *he who will not turn, at last cannot* (see i. 28): and God, who established that law of man's nature, is said in Scripture to *do that which occurs under it or results from it*. ὃν θέλει σκληρύνει thus becomes equivalent to, *He has framed at His pleasure the moral constitution of man, according to which the rebellious sinner is at last obdurate*. For σκληρύνειν see *Acts xix. 9. Heb. iii. 8, 13, 15. iv. 7.*

19. ἐρεῖς μοι οὖν] the obvious cavil; as in iii. 5: *μηδ ἀδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὄργην*;

τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; ὁ 20
ἀνθρωπε, μενοῦνγε σὺ τίς εἰ ὁ ἀνταποκρινόμενος
τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Ex. xlv. 9.
Τί με ἐποίησας οὕτως; ἢ οὐκ ἔχει ἔξουσίαν ὁ 21
κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος
ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;
εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ 22
γνωρίσαι τὸ δυνατὸν αὐτοῦ ἥνεγκεν ἐν πολλῇ

20. *οὐκοῦνγε.*

20. *μενοῦνγε*] such cavillers are not to be argued with: it is enough to remind them of the distance between man and God, and leave them to learn humility before they enter upon such questionings. For *μενοῦνγε* (a Hellenistic application of the classical *μὲν οὖν*) see *Luc. xi. 28*: *μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ*. *Rom. x. 18*: *μενοῦνγε εἰς πᾶσαν τὴν γῆν ἔξῆλθεν ὁ φθόγγος αὐτῶν.*

ἀνταποκρινόμενος] *Luc. xiv. 6*: *ἀνταποκριθῆναι.*

μὴ ἐρεῖ] *such sovereignty is inherent in the commonest artificer: how much more in the Creator!* *Ex. xlv. 9*: *LXX. μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμεῖ, Τί ποιεῖς ὅτι οὐκ ἔργαζῃ οὐδὲ ἔχεις χεῖρας; μὴ ἀποκριθήσεται τὸ πλάσμα πρὸς τὸν πλάσαντα αὐτό;*

21. ὁ κεραμεύς] *Ex. lxiv. 8*: *LXX. πατήρ ἡμῶν σύ, ἡμεῖς δὲ πηλός, ἔργα τῶν χειρῶν σου πάντες.* *Jer. xviii. 6*: *LXX. εἰ κα-*

θὼς ὁ κεραμεὺς οὗτος οὐ δυνήσομαι τοῦ ποιῆσαι ίμᾶς οἶκος Ἰσράηλ; ίδού, ὡς ὁ πηλὸς τοῦ κεραμέως, ίμεις ἔστε ἐν χεροί μου.

φυράματος] *xi. 16*. *1 Cor. v. 6, 7. Gal. v. 9.*

ὅ μὲν εἰς τιμὴν] *2 Tim. ii. 20*: ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἀ μὲν εἰς τιμὴν ἀ δὲ εἰς ἀτιμίαν. *Apoc. ii. 27*: ὡς τὰ σκεύη τὰ κεραμικά.

22. εἰ δὲ θέλων] *and what if* (*i. e., who shall complain, or, what injustice is there, if*) *God, willing, &c.*

ἥνεγκεν ἐν π. μ.] a necessary and beautiful modification of the comparison: God does not “form for destruction” these “vessels of wrath;” that is their own work; rather, He “endures” them, and that “with much long-suffering:” His sovereignty is shown, not in causing but in punishing (and still more in deferring the punishment of) evil.

μακροθυμίᾳ σκεύη ὁργῆς κατηρτισμένα εἰς ἀπώ-
23 λειαν, καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης
αὐτοῦ ἐπὶ σκεύη ἐλέους ἢ προητοίμασεν εἰς
24 δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰου-

23. *om. καὶ.*

σκεύη ὁργῆς] *vessels* (which are the *objects*) of *wrath*: thus σκεύη ἐλέους, v. 23: σκεῦος ἐκλο-
γῆς (an *instrument* which is the object of *selection*, a *chosen instrument*), Acts ix. 15.

κατηρτισμένα] Heb. xi. 3: κατηρτίσθαι τὸν αἰώνας ῥήματι Θεοῦ.

23. καὶ ἵνα] the clause begins as if ἵνα—αὐτοῦ were to be parallel to θέλων—αὐτοῦ in v. 22, in which case ἐπί and ἢ should have been omitted, and προητοίμασεν made a principal verb, corresponding to ἡνεγκεν above: as it is, the construction is broken, and the sense is as if οὗτοις ἐπράξεν (or the like) were inserted for ἵνα γνωρίσῃ κ.τ.λ. to depend upon.

ἵνα γνωρίσῃ] an exact parallel to Eph. ii. 7: ἵνα ἐνδείξηται ἐν τοῖς αἰώσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

τὸν πλοῦτον τῆς δόξης] so Eph. iii. 16 (κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ): *the fulness of His own perfections*; with especial reference here (and in 2 Pet. i. 3) to His *goodness and mercy*, as

in iv. 20 (see note) to His *power and truth*.

ἐπὶ] *upon*, as the *scene* of manifestation.

ἢ προητοίμασεν] which He prepared beforehand for glory; persons whom He first made fit for that “manifested perfection” (that ἀποκάλυψις τῶν νιῶν τοῦ Θεοῦ, viii. 19) which He designs for His servants hereafter: so δόξα is used in ii. 7, 10. iii. 23. Col. iii. 4. &c.: and for the sense compare Col. i. 12: τῷ πατρὶ τῷ ικανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἀγίων ἐν τῷ φωτί.

24. ἐκάλεσεν] see note on viii. 30. Thus we have here, in the ἐκάλεσεν, προητοίμασεν, and ἵνα γνωρίσῃ κ.τ.λ., the ἐκάλεσεν, ἐδικαίωσεν, and ἐδόξασεν of chap. viii.

οὐ μόνον ἐξ] and these σκεύη ἐλέους are indiscriminately taken from Jews and Gentiles; according to the *Scriptures*; which predict on the one hand, the extension of the name of God’s true people to those who had not before borne it, and, on the other, the eventual salvation of a remnant only of the natural *Israel*.

δαίων ἀλλὰ καὶ ἔξ ἔθνῶν; ὡς καὶ ἐν τῷ Ὁσηὲ 25
 λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου Hos. ii. 23.
 καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην. καὶ 26 Hos. i. 10.
 ἔσται ἐν τῷ τόπῳ οὐ ἐρρέθη αὐτοῖς, Οὐ
 λαός μου ὑμεῖς, ἐκεῖ κληθήσονται νιοὶ Θεοῦ
 ζῶντος. Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, 27
 Ἐὰν ἡ ὁ ἀριθμὸς τῶν νιῶν Ἰσραὴλ ὡς ἡ ἄμμος Isa. x. 22, 23.
 τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται.
 λόγον γὰρ συντελῶν καὶ συντέμνων ποιή- 28
 σει Κύριος ἐπὶ τῆς γῆς. καὶ καθὼς προείρηκεν 29
 Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν Isa. i. 9.

25. καλέσω] Hos. ii. 23: LXX.
 καὶ ἀγαπήσω τὴν οὐκ ἡγαπημένην,
 καὶ ἐρῶ τῷ οὐ λαῷ μου, Λαός μου
 εἰ συ. Cf. 1 Pet. ii. 10: οἱ ποτὲ
 οὐ λαός, νῦν δὲ λαός Θεοῦ· οἱ οὐκ
 ἡλεημένοι, νῦν δὲ ἐλεηθέντες.

26. καὶ ἔσται] Hos. i. 10: LXX.
 καὶ ἔσται ἐν τῷ τόπῳ οὐ ἐρρέθη
 αὐτοῖς, Οὐ λαός μου ὑμεῖς, κλη-
 θήσονται καὶ αὐτοὶ νιοὶ Θεοῦ
 ζῶντος.

27. ὑπέρ] as, e.g., in 2 Cor.
 viii. 23: εἴτε ὑπέρ Τίτου κ.τ.λ.
 ἐὰν ἡ] Es. x. 22: LXX. καὶ
 ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ
 ἄμμος τῆς θαλάσσης, τὸ κατά-
 λειμμα αὐτῶν σωθήσεται. λόγον
 συντελῶν καὶ συντέμνων ἐν δι-
 καιοσύνῃ, ὅτι λόγον συντετμημέ-
 νον Κύριος ποιήσει ἐν τῇ οἰκου-
 μένῃ ὅλῃ. For the first words of
 the quotation, cf. Hos. i. 10: LXX.
 καὶ ἦν ὁ ἀριθμὸς τῶν νιῶν Ἰσραὴλ

ὡς ἡ ἄμμος τῆς θαλάσσης.

τὸ ὑπόλειμμα] it is the rem-
 nant (only, not the mass, of
 Israel) which shall be saved.

28. λόγον γάρ] for a reckoning,
 finishing and abridging it (i.e.,
 a reckoning conclusive and concise), will the Lord make upon the
 earth. The clause is added to
 give emphasis to the foregoing
 words. The full passage of the
 LXX. is given in note above.

λόγον] a reckoning; as in
 Matt. xxv. 19: ἐρχεται ὁ κύριος
 τῶν δούλων ἐκείνων καὶ συναίρει
 λόγον μετ' αὐτῶν.

συντελῶν] Mar. xiii. 4: ὅταν
 μέλλῃ ταῦτα συντελεῖσθαι πάντα.

συντέμνων] thus συντόμως
 (concisely) in Act. xxiv. 4.

29. καὶ καθὼς] and it is even
 as, &c.

Σαβαὼθ] Jac. v. 4: εἰς τὰ

ἡμῖν σπέρμα, ὡς Σόδομα ἀν ἐγενήθημεν καὶ ὡς Γόμορρα ἀν ὁμοιώθημεν.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην 31 δὲ τὴν ἐκ πίστεως Ἰσραὴλ δὲ διώκων νόμον 32 δικαιοσύνης εἰς νόμον οὐκ ἐφθασεν. διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων προσέκοψαν

ώτα Κυρίου Σαβαάθ. Cf. 1 Reg. xxii. 19: LXX. εἴδον Θεὸν Ἰσραὴλ καθήμενον ἐπὶ θρόνου αὐτοῦ, καὶ πᾶσα ἡ στρατιὰ τοῦ οὐρανοῦ εἰστήκει περὶ αὐτὸν ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων αὐτοῦ. Ps. ciii. 21. &c.

σπέρμα] “a very small remnant,” as the *germ of future increase.*

30. τί οὖν ἐροῦμεν] *what then shall we state as the result of these facts and principles?* So vi. 1. vii. 7. &c.

ὅτι ἔθνη] *that Gentiles, who were not in pursuit of righteousness, overtook it.* For ἔθνη, see note on ii. 14. For διώκειν (*to strive after, seek to attain*), xii. 13: τὴν φιλοξενίαν διώκοντες. xiv. 19: τὰ τῆς εἰρήνης διώκαμεν. 1 Cor. xiv. 1. διώκετε τὴν ἀγάπην. 1 Thess. v. 15: τὸ ἀγαθὸν διώκετε. 1 Tim. vi. 11: ταῦτα φεῦγε, διώκε δὲ δικαιοσύνην κ.τ.λ. 2 Tim. ii. 22. Heb. xii. 1. 1 Pet. iii. 11. (Ps. xxxiv. 14: LXX): ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. Cf. Phil. iii. 14: κατὰ σκοπὸν διώκω

εἰς τὸ βραβεῖον. For καταλαμβάνειν, 1 Cor. ix. 24: οὗτος τρέχετε ἵνα καταλάβητε. And for the combination of διώκειν with καταλαμβάνειν, Phil. iii. 12: διώκω δὲ εἰ καὶ καταλάβω ἐφ’ ὃ κ.τ.λ.

31. νόμον δικαιοσύνης] *a rule (or system) of (i.e., for gaining) righteousness.*

εἰς νόμον] sc. δικαιοσύνης.

ἐφθασεν] *from the sense of anticipating (τινά, as 1 Thess. iv. 15: οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας) comes that of reaching by anticipation of others, reaching unmolested, reaching; with εἰς (here, and Phil. iii. 16: πλὴν εἰς ὃ ἐφθάσαμεν), with ἐπὶ (Matt. xii. 28: ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 1 Thess. ii. 16: ἐφθασεν δὲ ἐπ' αὐτοὺς ἡ ὁργὴ), or with ἄχρι (2 Cor. x. 14: ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν κ.τ.λ.)*

32. ὅτι οὐκ] *because, doing so (i.e., διώκοντες νόμον δικαιοσύνης) not out of (on a principle of) faith, but as if out of (i.e., as if righteousness were to be*

τῷ λίθῳ τοῦ προσκόμματος, καθὼς γέγρα- 33 Εφ. viii. 14.
XXVIII. 16.
πται, Ἰδοὺ τίθημι ἐν Σιων λίθον προσκόμ-
ματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων
ἐπ’ αὐτῷ οὐ καταισχυνθήσεται.

Ἄδελφοί, ή μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ Χ. 1
η δέησις πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτη-
ρίαν. μαρτυρῶ γάρ αὐτοῖς ὅτι ζῆλον Θεοῦ 2
ἔχουσιν, ἀλλ’ οὐ κατ’ ἐπίγνωσιν ἀγνοοῦντες 3
γάρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἴδιαν

*obtained by) acts of (done in obe-
dience to) a law, they stumbled
at the great stumblingstone.*

ἐξ ἔργων νόμου] see note on
iii. 20. Cf. Gal. ii. 16. iii. 2, 5,
10. &c.

33. καθὼς γέγραπται] a com-
bination of two passages: Es.
xxviii. 16: **LXX.** ἰδού, ἔγω ἐμ-
βάλλω εἰς τὰ θεμέλια Σιων λίθον
πολυτελῆ ἐκλεκτὸν ἀκρογωνιαῖον
ἔντιμον εἰς τὰ θεμέλια αὐτῆς, καὶ
ὁ πιστεύων οὐ μὴ καταισχυνθῇ.
Es. viii. 14: **LXX.** κανὸν ἐπ’ αὐτῷ
πεποιθὼς ἡσ, ἔσται σοι εἰς ἀγίασμα,
καὶ οὐχ ὡς λίθον προσκόμματι
συναντήσεσθε, οὐδὲ ὡς πέτρας
πτώματι κ.τ.λ. In i Pet. ii. 6, 7,
the same two passages are re-
ferred to, but kept distinct.

προσκόμματος ... σκανδάλου] see note on xiv. 13.

X. 1. εὐδοκία] see note on εὐδο-
κεῖν, xv. 26. εὐδοκία is, *the being*
*well pleased, good pleasure, satis-
faction; Matt. xi. 26: ὅτι οὐτως*

ἐγένετο εὐδοκία ἐμπροσθέν σου.
Luc. ii. 14: ἐν ἀνθρώποις εὐδοκία.
x. 21. Eph. i. 5: κατὰ τὴν εὐ-
δοκίαν τοῦ θελήματος αὐτοῦ. ibid.
9: κατὰ τὴν εὐδοκίαν αὐτοῦ. Phil.
ii. 13: ὑπὲρ τῆς εὐδοκίας (*pro
voluntate eius*). 2 Thess. i. 11:
καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγα-
θωσύνης. Hence, *desire, here:*
*goodwill, Phil. i. 15: τινὲς δὲ
καὶ δι’ εὐδοκίαν τὸν Χριστὸν κη-
ρύσσουσιν.*

ὑπὲρ αὐτῶν] sc. ἐστίν· *is for
their salvation.*

2. μαρτυρῶ γάρ] *and they
deserve that I should pray for
them; for, &c.*

ζῆλον Θεοῦ] like ὁ ζῆλος τοῦ
οἴκου σου quoted in Joh. ii. 17.

ζ. Θ. ᔁχουσιν] see Act. xxvi.
7: τὸ δωδεκάφυλον ἡμῶν ἐν
ἐκτενείᾳ νύκτα καὶ ἡμέραν λα-
τρεῦντον.

3. τὴν τοῦ Θεοῦ δικαιοσύνην] *God’s way for man to be right-
eous: see note on i. 17.*

ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ 4 ὑπετάγησαν. τέλος γάρ νόμου Χριστὸς εἰς 5 δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωυσῆς γάρ γράφει ὅτι τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὁ ποιήσας ἀνθρωπος ζήσεται ἐν αὐτῇ. 6 η δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ

Lev. xviii. 6.

x. 5. γρ. τὸν δικ. τ. ἐκ τοῦ π. δι. δ. π. αὐτὰ διθ. ξ. δι. αὐτῶις.

στῆσαι] iii. 31: ἀλλὰ νόμον ιστάνομεν. xiv. 4: δυνατὸς γάρ ὁ κύριος στῆσαι αὐτὸν.

ὑπετάγγρον] Heb. xii. 9: οὐ πολὺ μᾶλλον ὑποταγγούμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; Jas. iv. 7: ὑποτάγητε οὖν τῷ Θεῷ.

4. τέλος] the end; i.e., not only the *termenation*, but the *designed termination*, the *object*, that to which *νόμος* (in every sense) points, and in which it is fulfilled: οὐκ ἡλθον καταλῦσαι [τὸν νόμον] ἀλλὰ πληρῶσαι, Matt. v. 17. Σο τέλος in 1 Tim. i. 5: τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη κ.τ.λ. Σο (perhaps) Jas. v. 11: καὶ τὸ τέλος Κυρίου ὑστερεῖ. 1 Pet. i. 9: κομιζόμενοι τὸ τέλος τῆς πίστεως σωτηρίαν ψυχῶν.

5. Μωυσῆς γάρ] for, while the language of the Law is, “*Do this, and thou shalt live*,” the language of the Gospel, on the contrary, is, “*If thou shalt confess*,” &c.

M.γ.γράφει] Lev. xviii. 5:LXX.

καὶ φυλάξεσθε πάντα τὰ προστάγματά μου, καὶ πάντα τὰ κρίματά μου, καὶ ποιήσετε αὐτά· ἀ ποέσας αὐτὰ ἀνθρωπος ζήσεται ἐν αὐτοῖς.

δικαιοσύνην ὁ ποιήσας] i Joh. ii. 29: τὰς ὁ τοιάν τὴν δικαιοσύνην. iii. 7, 10. Apoc. xxii. 11: ὁ δίκαιος δικαιοσύνην ποιησάτω ἐπι.

ζήσεται ἐν] shall find life (eternal happiness) in it without seeking it further or elsewhere.

6. η δὲ ἐκ πίστεως] but the Gospel may adopt, and with far greater significance, language originally applied by Moses to the simplicity and accessibility of his own Law: *Say not in thine heart, Who shall ascend for me into heaven?* [as though to bring down a Saviour from above:] or, *Who shall descend for me into the abyss?* [as though to bring back from the grave a Saviour whose work is incomplete:] in other words, *Be not perplexed about the difficulty and vastness of the work of salvation,*

εἴπης ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν, Χριστὸν καταγαγεῖν· ἡ Τίς καταβήσεται εἰς τὴν ἀβύσσον; 7 τοῦτ' ἔστιν, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν· ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ρῆμα ἔστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστιν, τὸ ρῆμα τῆς πίστεως δὲ κηρύσσομεν.

Deut. xxx.
11-14

as if some great thing must be done to effect or to complete it: on the contrary, the word is nigh thee, &c. The passage in the LXX. stands thus (Deut. xxx. 11-14): ὅτι ἡ ἐντολὴ αὐτῇ ἦν ἐγὼ ἐντέλλομαι σοι σήμερον, οὐχ ὑπέρογκός ἔστιν, οὐδὲ μακρὰν ἀπό σου ἔστιν. οὐκ ἐν τῷ σύρανῳ ἀνωστέ, λέγων, Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν, καὶ λήψεται ἡμῖν αὐτήν, καὶ ἀκούσαντες αὐτήν ποιήσομεν; οὐδὲ πέραν τῆς θαλάσσης ἔστι, λέγων, Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν, καὶ ἀκούστην ἡμῖν πουῆσση αὐτήν, καὶ ποιήσομεν; Ἐγγύτον ἔστι τὸ ρῆμα σφόδρα, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου, καὶ ἐν ταῖς χερσὶ σου, ποιεῖν αὐτό.

Χριστὸν καταγαγεῖν] i.e., for our salvation; as καταβαίνειν in Joh. iii. 13: ὁ ἐκ τοῦ οὐρανοῦ καταβάσ. vi. 33-58. &c.

7. ἀβύσσον] used here for *Hades*: elsewhere, for the place of torment; as Luca. viii. 31: καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπι-

τάξῃ αὐτοῦ εἰς τὴν ἀβύσσον ἀπελθεῖν. Αρος. ix. 1: ἡ κλείς τοῦ φρέατος τῆς ἀβύσσου. ibid. 2. 11: ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ... Ἀπολλύων. xi. 7. xvii. 8. xx. 1, 2: καὶ ἐκράτησεν τὸν δράκοντα... ὃς ἔστιν διάβολος καὶ ὁ Σατανᾶς... καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβύσσον.

Χριστὸν... ἀναγαγεῖν] as if His resurrection had still to be effected, and with it ἡ δικαίωσις ἡμῶν (iv. 25).

8. ἀλλὰ τί λέγει] as if the form of expression above had been, οὐχ οὕτως λέγει, Τίς ἀναβήσεται κ. τ. λ.

ἐν τῷ στόματι] in thy mouth and in thy heart; i.e., ready for utterance, and easy of comprehension: καρδία, the understanding, as in ii. 15: γραπτὸν ἐν ταῖς καρδίαις αὐτῶν (see note). Eph. i. 18: πεφωτισμένους τοὺς ὄφθαλμοὺς τῆς καρδίας ὑμῶν, &c.

τῆς πίστεως] of the faith, i.e., the Gospel: see note on iii. 30: ἐκ πίστεως... διὰ τῆς πίστεως.

9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον
 Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ
 Θεὸς αὐτὸν ἡγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ
 γάρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ
 11 ὁμολογεῖται εἰς σωτηρίαν. λέγει γάρ η γραφή,
παντοποιητικόν Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθή-
 12 σεται. οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ

9. ὅμη τὸ βῆμα ἐν τ. στ. σ. δηι Κύριος Ἰησοῦς.

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ὅτι ὁ Θεός] faith in the resurrection *implies* faith in the incarnation, life, death, &c. of Christ. Cf. 1 Pet. i. 21: τοὺς δὲ αὐτοῦ πιστοὺς [πιστεύοντας] εἰς Θεὸν τὸν ἡγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

10. καρδίᾳ γάρ] in the passage in Deut. xxx. καρδίᾳ was used rather for *understanding* (see note on v. 8): in the *application* of the passage it is used for *heart*.

πιστεύεται... ὁμολογεῖται] *passive impersonal*.

11. λέγει γάρ] *no unwar-
 ranted statement; for, etc.*

12. οὐ γάρ] *observe the word,*

“Ελληνος· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν
εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. Πᾶς 13 Joel iii. 22.
γὰρ ὃς ἀν ἐπικαλέσηται τὸ ὄνομα κυρίου
σωθήσεται. πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ 14
ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὖν οὐκ ἥκου-
σαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;
πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς 15
γέγραπται, ‘Ως ὡραῖοι οἱ πόδες τῶν εὐαγ- Ex. iii. 7.
γελιζομένων ἀγαθά.

‘Αλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. 16

“every one who believeth;” for
there is no distinction of Jew
and Gentile: see iii. 22.

ὁ γὰρ αὐτός] for the same
Person is Lord of all: see iii.
29: ἡ Ἰουδαίων ὁ Θεὸς μόνων;
οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· εἰπερ
εἰς ὁ Θεός, ὃς δικαιώσει κ.τ.λ.

τοὺς ἐπικαλουμένους] who in-
voke Him, call Him to their aid,
and that habitually: see Act.
vii. 59. ix. 14, 21. xxii. 16. 1 Cor.
i. 2. 2 Tim. ii. 22: μετὰ τῶν ἐπι-
καλουμένων τὸν κύριον ἐκαθαρᾶς
καρδίας. 1 Pet. i. 17: καὶ εἰ Πα-
τέρα ἐπικαλεῖσθε τὸν ἀπροσωπο-
λήμπτως κρίνοντα κ.τ.λ.

13. ὄνομα] see note on i. 5.

14. πῶς οὖν] this general
promise (πᾶς γὰρ ὃς ἀν κ. τ. λ.)
implies a general proclamation
and a general commission, not
one confined to a particular
nation.

15. κηρύξουσιν] sc. οἱ κηρύ-
σοντες.

καθὼς γέγραπται] the words
quoted (especially the word εὐ-
αγγελιζομένων) imply not only a
proclamation (κηρύξουσιν), but a
commission to proclaim (ἀποστα-
λῶσιν).

ώς ὡραῖοι] Ex. lii. 7: LXX.
ἔγω εἴμι αὐτὸς ὁ λαλῶν, πάρειμι
ώς ὥρα ἐπὶ τῶν ὄρέων, ως πόδες
εὐαγγελιζομένου ἀκοήν εἰρήνης, ως
εὐαγγελιζόμενος ἀγαθά.

ώραῖοι] Matt. xxiii. 27. Act.
iii. 2, 10.

16. ἀλλ’ οὐ] to all is the
Gospel sent, but not all obey it:
this was the complaint even in
Isaiah’s time; τίς ἐπίστευσεν;
i.e., where can we find one who
receives the message? The aorist
(ἐπίστευσεν) expresses the reflec-
tion of the Prophet on his mi-
nistry as one act: he returns

9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον

10 Ιησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ

11 Θεὸς αὐτὸν ἡγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ

12 γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ

13 ὁμολογεῖται εἰς σωτηρίαν. λέγει γὰρ η γραφή,

^{πας} 16. Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθή-

12 σεται. οὐ γάρ ἔστιν διαστολὴ Ἰουδαίου τε καὶ

9. ὅμη τὸ βῆμα ἐν τ. στ. σ. δτι Κύριος Ἰησοῦς.

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πιστεύεται...όμολογεῖται] *pas-*
sive impersonal.

11. λέγει γάρ] *no unwar-*
ranted statement; for, &c.

12. οὐ γάρ] *observe the word,*

ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος 19
 Μωυσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ'
 οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῷ
 ὑμᾶς. Ἡσαῖας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέ— 20 Ex. lxxv. 1
 θην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἔγε-
 νόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν. πρὸς δὲ 21
 τὸν Ἰσραὴλ λέγει, "Ολην τὴν ἡμέραν ἐξεπέ- Ex. lxxv. 2

20. εὐρ. ἐν τ. ἐγεν. ἐν τ.

ὅλη τῇ οἰκουμένῃ. *Luc. ii. 1:*
 πᾶσαν τὴν οἰκουμένην. *iv. 5. xxi.*
 26. *Act. xi. 28. &c. &c.*

19. ἀλλὰ λέγω] but *I ask again*, *Was not Israel made aware of God's purpose thus to throw open their privileges in due time to the whole world?*

πρῶτος Μωυσῆς] *Moses is the first to say: i.e., so early as in the days of Moses they were distinctly warned of this purpose.*

ἔγω παραζ.] *Deut. xxxii. 21: LXX.* αὐτὸι παρεξήλωσάν με ἐπ' οὐ Θεῷ...κάγω παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῷ αὐτούς.

παραζηλώσω] *xi. 11, 14. 1 Cor. x. 22.*

ἐπ' οὐκ ἔθνει] *1 Pet. ii. 10: οἱ ποτὲ οὐ λαός.*

ἔθνει ἀσυνέτῳ] like ἀνοήτοις (as a parallel expression to βαρβάροις) in *i. 14*; all other nations being to the *Jews* in *religious knowledge*, as all other nations

were to the *Greeks* in *human culture*.

παροργιῷ] *Eph. vi. 4.*

20. ἀποτολμᾷ] the preposition (as in ἀπέχειν, *Matt. vi. 2, &c.* ἀποθλίβειν *Luc. viii. 45*, ἀπολαμβάνειν *Luc. xvi. 25*, ἀπεκδέχεσθαι *Rom. viii. 19*, &c. ἀποστηγεῖν *Rom. xii. 9*, ἀπόχρησις *Col. ii. 22*, ἀποτελεῖν *Jac. i. 15. &c. &c.*) strengthens the simple word: *is very bold, hazards a very bold expression.* And ἀποτολμᾷ καὶ λέγει thus becomes equivalent to the classical expression ἀποτολμᾷ λέγειν.

εὐρέθη] *Ex. lxv. 1: LXX.* ἐμφανῆς ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν.

21. πρὸς δὲ τόν] *whereas with regard to Israel He saith.*

ὅλην τὴν] *Ex. lxv. 2: LXX.* ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

τασα τὰς χεῖράς μου πρὸς λαὸν ἀπει-
θοῦντα καὶ ἀντιλέγοντα.

XI. 1 Λέγω οὖν, μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν
αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραὴλείτης
εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμέιν.

1 Sam. xii. 22.
Ps. xciv. 14.
2 οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν
προέγνω. ἡ οὐκ οἴδατε ἐν Ἡλείᾳ τί λέγει η
γραφή, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσ-
ραὴλ;

1 Reg. xix. 10.
3 Κύριε, τοὺς προφήτας σου ἀπέκ-
τειναν, τὰ θυσιαστήριά σου κατέσκαψαν,
κάγω ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν
4 ψυχήν μου. ἀλλὰ τί λέγει αὐτῷ ὁ χρημα-

XI. 1. λέγω οὖν] *the language above used might seem to imply the rejection, not only of Israel as a nation, but of all Israelites: is this intended? God forbid: for by so saying I should exclude myself also.*

καὶ γὰρ ἐγώ] 2 Cor. xi. 22: Ἐβραῖοι εἰσιν; κάγω Ἰσραὴλιταί εἰσιν; κάγω. σπέρμα Ἀβραάμ εἰσιν; κάγω. Phil. iii. 5: ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἐβραῖος ἐξ Ἐβραίων.

2. οὐκ ἀπώσατο] 1 Sam. xii. 22: LXX. ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ διὰ τὸ ὄνομα αὐτοῦ τὸ μέγα κ. τ. λ. Ps. xciv. 14: LXX. ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ, καὶ τὴν κληρονομίαν αὐτοῦ οὐκ ἐγκαταλεύει.

ἀπώσατο] Act. vii. 27, 39.
xiii. 46. 1 Tim. i. 19.

οὖν προέγνω] *see note on viii.*
29.

ἡ οὐκ οἴδατε] *the case is now just as it was in the time of Elijah; an apparently universal defection, but in reality a considerable faithful remnant, even among the Jews.*

ἐν Ἡλείᾳ] *in the case of Elijah.*

ἐντυγχάνει] *sc. ἐκεῖνος* *see note on viii. 26.*

3. Κύριε] 1 Reg. xix. 10: LXX.
τὰ θυσιαστήριά σου κατέσκαψαν,
καὶ τοὺς προφήτας σου ἀπέκτειναν
ἐν ρομφαίᾳ, καὶ ὑπολέψειμαι ἐγὼ
μονάτατος, καὶ ζητοῦσι τὴν ψυχήν
μου λαβεῖν αὐτήν.

4. ὁ χρηματισμός] *the Di-*

τισμός; Κατέλιπον ἐμαυτῷ ἐπτακισχιλίους ἀν-
δρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. οὐ- 5
τως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμα κατ'
ἐκλογὴν χάριτος γέγονεν εἰ δὲ χάριτι, οὐκέτι 6

1 Reg. xix. 18.

vine admonition: χρηματίζειν is, to transact business (sometimes absolutely, sometimes with accus. of the business transacted; for a special application of this sense of the word, see note on vii. 3): hence, to have dealings with (originally perhaps with τινί or πρός τινα, but later with simple accus. of the person dealt with); and especially applied to the communications of God with men in the form of admonition or direction. Heb. xii. 25: εἰ γὰρ ἐκεῖνοι οὐκ ἔξεφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα. Thus χρηματίζειν τινά, to deal with in the way of Divine admonition; to convey a Divine admonition to; and χρηματίζεσθαι (pass.) to be admonished by Divine suggestion. Matt. ii. 12: καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην. Ibid. 22: χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. Luc. ii. 26: καὶ ἦν αὐτῷ κεχρηματισμένον [al. κεχρηματισμένος δὲ ἦν] ὑπὸ τοῦ πνεύματος τοῦ ἀγίου. *it had been transacted with him (i.e., a Divine communication had been made to him) by the Holy*

Spirit. Act. x. 22: Κορνήλιος ἐκαποντάρχης... ἔχρηματίσθη ὑπὸ ἀγγέλου ἀγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ. Heb. viii. 5: καθὼς κεχρημάτισται Μωυσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν. xi. 7: πίστει χρηματισθεὶς Νῶe περὶ τῶν μηδέπω βλεπομένων.

κατέλιπον] 1 Reg. xix. 18: LXX. καὶ καταλεύψεις ἐν Ἰσραὴλ ἐπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα ἀ οὐκ ὕκλασαν γόνυ τῷ Βάαλ, καὶ πᾶν στόμα ὃ οὐ προσεκύνησεν αὐτῷ.

ἔκαμψαν γόνυ] see note on xiv. 11.

τῇ Βάαλ] the gender as in 2 Reg. xxii. 3. Jer. ii. 8. vii. 9. xi. 13, 17. xii. 16. xix. 5. xxiii. 13, 27. xxxii. 29, 35. Hos. ii. 8. xiii. 1. Zeph. i. 4: LXX.

5. κατ' ἐκλογὴν χάριτος] according to a selection of favour: i.e., on the principle of a selection made by gratuitous favour. See notes on viii. 29 and ix. 18.

6. εἰ δὲ χάριτι] human salvation must be ascribed either to man or to God: it cannot be a mixed result of two different, incommensurable, and incongruous agencies.

ἔξ ἔργων, ἐπεὶ η̄ χάρις οὐκέτι γίνεται χάρις.
 γ τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέ-
 τυχεν· η̄ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ<sup>Ex. xxix. 10.
Deut. xxix. 4.</sup>
 8 ἐπωρώθησαν, καθὼς γέγραπται, Ἐδωκεν αὐτοῖς
 ὁ Θεὸς πνεῦμα κατανύξεως, ὁφθαλμοὺς
 ι. 6. γν. χάρις. εἰ δὲ ἔξ ἔργων, οὐκέτι ἔστι χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἔστι
 ἔργον.

ἐπεὶ η̄ χάρις] for otherwise (i.e., if it be by works also) favour is no longer favour.

η̄ χάρις] the generic article; χάρις universally; as in η̄ πίστις ι. 17. &c.

7. ὃ ἐπιζητεῖ] see ix. 31: διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης οὐκ ἔφθασεν.

η̄ δὲ ἐκλογῇ] the select portion of Israel; i.q. λείμμα κατ' ἐκλογὴν χάριτος, v. 5.

ἐπωρώθησαν] πωροῦν occurs also in Mar. vi. 52: ήν γὰρ αὐτῶν η̄ καρδία πεπωρωμένη. viii. 17: πεπωρωμένη ἔχετε τὴν καρδίαν ἡμῶν; Joh. xii. 40: ἐπώρωσεν αὐτῶν τὴν καρδίαν. 2 Cor. iii. 14: ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. We find πώρωσις in v. 25: πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν. Mar. iii. 5: συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν. Eph. iv. 18: διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν. There is sometimes a confusion between πωροῦν (properly to petrify, to harden into stone, from πώρος) and πηροῦν (to maim, to blind, from πηρός). Compare Job. xvii. 7:

LXX. πεπώρωνται γὰρ ἀπὸ ὄργης οἱ ὄφθαλμοὶ μου.

8. καθὼς γέγραπται] a combined quotation from two passages: (1) Es. xxix. 10: LXX. ὅτι πεπότικεν ὑμᾶς Κύριος πνεύματι κατανύξεως, καὶ καμμύσει τοὺς ὄφθαλμοὺς αὐτῶν κ. τ. λ. (2) Deut. xxix. 4: LXX. καὶ οὐκ ἔδωκε Κύριος ὁ Θεὸς ἡμῖν καρδίαν εἰδέναι, καὶ ὄφθαλμοὺς βλέπειν, καὶ ὡτα ἀκούειν, ἕως τῆς ημέρας ταύτης.

ἔδωκεν αὐτοῖς] God is said to do that which is the result of the laws of man's moral and spiritual being as constituted by Him: see note on ix. 18.

κατανύξεως] given by the LXX. in this passage as the rendering of a word expressing "deep (or dead) sleep." see Gen. ii. 21. xv. 12. 1 Sam. xxvi. 12. It might almost seem to be put for κατανυστάξεως, towards the formation of which we have the simple noun νύσταξις and the compound verb κατανυστάξειν. Yet the form itself can be derived only from κατανύσσειν (Act. ii. 37: ἀκούσαντες δὲ κατενύγησαν

τοῦ μὴ βλέπειν καὶ ὥτα τοῦ μὴ ἀκούειν,
ἔως τῆς σήμερον ἡμέρας. καὶ Δανεὶδ λέγει, 9 Ριμ. 23, 23.
Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα
καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς
ἀνταπόδομα αὐτοῖς σκοτισθήτωσαν οἱ ιο
όφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ
τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον.

Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ ΙΙ

τὴν καρδίαν), and must express
(1) *compunction*, (2) that *bewil-
derment*, or *stupefaction* which is
the result of *conscience awakened
too late*. Compare Ps. lix. 3:
LXX. ὅδειξας τῷ λαῷ σου σκληρά,
ἐπότισας ἡμᾶς οἴνον κατανύζεως.

τοῦ μὴ βλέπειν] literally, *for
the purpose of their not seeing*:
equivalent to *μήποτε ἰδωσι in
Ex. vi. 10*: LXX. καὶ τοὺς ὄφ-
θαλμοὺς ἐκάμμυνσαν, *μήποτε ἰδωσι
τοὺς ὄφθαλμοὺς κ.τ.λ.* For the
genitive *τοῦ*, and for the sense,
of Ex. xii. 2: LXX. οἱ ἔχουσιν
ὄφθαλμοὺς τοῦ βλέπειν, καὶ οἱ
βλέποντι, καὶ ὥτα ἔχουσι τοῦ
ἀκούειν, καὶ οὐκ ἀκούοντι.

9. καὶ Δανεὶδ λέγει] Ps. lxix.
22, 23: LXX. γενηθήτω ἡ τρά-
πεζα αὐτῶν ἐνώπιον αὐτῶν εἰς
παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς
σκάνδαλον· σκοτισθήτωσαν κ.τ.λ.

γενηθήτω] a description of
the last state of a hardened man,
when his very blessings are
cursed (Mal. ii. 2) and “that
which should have been for his

welfare becomes a snare.”

παγίδα...θήραν...σκάνδαλον]
the general notion is *temptation*,
as that of ἀνταπόδομα is *retribu-
tion*, the *repayment in kind* of a
long abuse of blessings.

παγίδα] Luc. xxi. 35. 1 Tim.
iii. 7. vi. 9. 2 Tim. ii. 26.
σκάνδαλον] see note on xiv.
13.

ἀνταπόδομα] Luc. xiv. 12.
ἀνταπόδοσις Col. iii. 24. ἀντα-
ποδιδόναι xii. 19. Luc. xiv. 14.
Heb. x. 30.

10. σύνκαμψον] as with the
decrepitude of premature age
(compare Luke xiii. 11: καὶ ἦν
συνκύπτοντα καὶ μὴ δυναμένη
ἀνακύψαι εἰς τὸ παντελές): the
exact opposite of τὰ παραλευ-
μένα γόνατα ἀνορθώσατε in Heb.
xii. 12.

11. μὴ ἔπταισαν] *did they
thus stumble in order that they
may fall? was it the design of
God, in suffering them thus to “be
offended in” Christ (Matt. xi. 6)
and to be rejected in consequence,*

γένοιτο· ἀλλαξ τῷ αὐτῷ παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραξηλῶσαι αὐτούς.
 12 εἰ δὲ τὸ παράπτωμα αὐτῷ πλοῦτος κόσμου καὶ τὸ ἡττημα αὐτῷ πλοῦτος ἔθνων, πόσῳ μᾶλλον
 13 τὸ πλήρωμα αὐτῷ. ὑμῖν δὲ λέγω τοῖς ἔθνεσιν.

13. ὑ. γράφ. λ.

that they should be utterly and finally lost? far otherwise: rather has their transgression made room, as it were, for the salvation of the Gentiles, that they in turn may be roused to emulation and so to the resumption of their forfeited standing.

ἐπταισαν] 2 Pet. i. 10: ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.

πέσωσιν] Heb. iv. 11: ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδεύγματι πέσῃ τῆς ἀπειθείας.

παραπτώματι] παραπίπτειν (Heb. vi. 6, παραπεσόντας) is to fall aside, out of the way: παράπτωμα is a fall of that nature, and so a transgression (v. 15—20. &c.)

παραξηλῶσαι] x. 19: ἐγὼ παραξηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει. 1 Cor. x. 22.

αὐτούς] i.e., the Jews.

12. πλοῦτος κόσμου] i.e., a source of great blessing to the world at large; by occasioning the admission of all nations into the birthright of Israel. For πλοῦτος in this sense, cf. πλουτίζειν in 1 Cor. i.

5: ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ. 2 Cor. vi. 10: πολλοὺς δὲ πλουτίζοντες. ix. 11: ἐν παντὶ πλουτίζομενοι.

κόσμου...ἔθνων] Matt. xxvi. 13: ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ. Mar. xiv. 9. xv. 15: πορευθέντες εἰς τὸν κόσμον ἀπαντά κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Luc. xii. 30: ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπέκγραψιν.

τὸ ἡττημα αὐτῶν] their defeat, discomfiture, disparagement, reduction to a condition of inferiority: ἡττημα 1 Cor. vi. 7: ἡδη μὲν οὐδὲ δλως ἡττημα ὑμῖν ἔστιν, ὅτι κ.τ.λ. Thus ἡττᾶσθαι in 2 Cor. xii. 13: τί γάρ ἔστιν ὁ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ κ.τ.λ. 2 Pet. ii. 19, 20.

τὸ πλήρωμα αὐτῷ] their fulfilment, completion, consummation; see v. 25. For this sense of πλήρωμα see, e.g., Gal. iv. 4: τὸ πλήρωμα τοῦ χρόνου. Eph. i. 10: τοῦ πληρώματος τῶν καιρῶν. iii. 19: ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. Col. ii. 10: καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι.

έφ' ὅσον μὲν οὖν εἰμὶ ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, εἰ πως παραζηλώσω μου 14 τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. εἰ γὰρ η 15 ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς η

13. οτ. μὲν οὖν.

For another sense of *πλήρωμα* (*that by which anything is filled, the contents of a thing*) see note on xiii. 10.

13. ἐφ' ὅσον μέν] *inasmuch then as I am an apostle of Gentiles, I magnify my ministry in that capacity: claim for it all honour, and amplify it to the utmost by unwearied labours; but I do not disguise from you that I have an ulterior motive in all this—namely, the hope that I may possibly, through you, rouse my own countrymen (τὴν σάρκα μου) to emulation, and save some of them.*

ἐφ' ὅσον] *inasmuch as:* Matt. xxv. 40, 45; ἐφ' ὅσον ἐποιήσατε... ἐφ' ὅσον οὐκ ἐποιήσατε. In 2 Pet. i. 13, ἐφ' ὅσον is *as long as.*

μέν] suggests a suppressed clause to answer it; *τοῦτο δὲ ποιῶ*, or the like, before *εἰ πως*, as expressed in the above paraphrase.

ἐθνῶν ἀπόστολος] see Act. xxii. 21: *ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελώ σε.* Gal. ii. 7—9. 1 Tim. ii. 7. 2 Tim. i. 11: *εἰς ὁ*

ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν. For the genitive see ἀποστολὴν τῆς περιτομῆς in Gal. ii. 8.

τὴν διακονίαν] Act. xx. 24: *ώς τελειώσαι... τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ.* 2 Cor. iv. 1: *ἔχοντες τὴν διακονίαν ταύτην.* v. 18. &c. &c.

δοξάζω] 2 Thess. iii. 1: *ἴνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται.* See paraphrase above.

14. π. μου τὴν σάρκα] ix. 3: *τῶν συγγενῶν μου κατὰ σάρκα.*

15. εἰ γάρ] *a glorious object—for, if the rejection of Israel has proved the occasion of reconciling the world to God, may we not expect from the future reception of Israel a state of universal blessedness only to be described as life out of death?*

ἀποβολή] Act. xxvii. 22: *ἀποβολὴ γάρ ψυχῆς οὐδεμίᾳ ἔσται—there shall be no loss of life.* ἀποβάλλειν Mar. x. 50. Heb. x. 35. ἀπόβλητος 1 Tim. iv. 4.

καταλλαγὴ] see note on v. 10: *κατηλλάγμεν.*

16 πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; εἰ δὲ η ἀπαρχὴ ἀγία, καὶ τὸ φύραμα· καὶ εἰ η ῥίζα ἀγία, καὶ οἱ κλάδοι.

17 Εἰ δέ τινες τῶν κλάδων ἔξεκλάσθησαν, σὺ

πρόσλημψις] the substantive occurs only here: but προσλαμβάνεσθαι (*to receive to oneself*) is found in many applications: in the sense of πρόσλημψις here, it occurs, *e.g.*, in xiv. 3: ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. xv. 7: καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ Θεοῦ.

ζωὴ ἐκ νεκρῶν] see Luke xv. 24, 32: οὗτος ὁ νιός μου... ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.

16. εἰ δὲ η] explained by *v.* 28: ἀγαπητοὶ διὰ τὸν πατέρας. (compare Deut. iv. 37. vii. 6. x. 15. &c.) the patriarchs of the nation were chosen as the objects of God's special favour, and the recipients of His promises: that choice communicates a sanctity to the whole race of their descendants.

ἀπαρχὴ... φύραμα] Num. xv. 19, 21: LXX. καὶ ἔσται ὅταν ἔσθῃτε ὑμεῖς ἀπὸ τῶν ἄρτων τῆς γῆς, ἀφελεῖτε ἀφαίρεμα ἀφόρισμα Κυρίῳ, ἀπαρχὴν φυράματος ὑμῶν... ἀπαρχὴν φυράματος ὑμῶν, καὶ δώσετε Κυρίῳ ἀφαίρεμα εἰς τὰς γενεὰς ὑμῶν. There may be an allusion also to the law of the "meat-offering" in Lev. ii.

2, 3: LXX. If so, ἀπαρχὴ is the "handful" taken out by the priest (δραξάμενος ἀπὸ αὐτῆς πλήρη τὴν δράκα) to be burnt upon the altar: the φύραμα is the remainder of the offering (τὸ λοιπὸν ἀπὸ τῆς θυσίας Ἀαρὼν καὶ τοῖς νιοῖς αὐτοῦ, ἄγιον τῶν ἀγίων ἀπὸ τῶν θυσιῶν Κυρίου). Here η ἀπαρχὴ, like η ῥίζα, represents the ancestors of Israel; τὸ φύραμα, like οἱ κλάδοι, the whole nation descended from them.

ἀγία] expresses here a sort of derived sanctity, as in 1 Cor. vii. 14: ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἀπιστος ἐν τῇ γυναικὶ, καὶ ἡγίασται η γυνὴ η ἀπιστος ἐν τῷ ὁδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἔστιν, νῦν δὲ ἀγία ἔστιν.

17. κλάδων... ἐλαίας] Jer. xi. 16: LXX. ἐλαίαν ὡραίαν εὐσκιον τῷ εἶδει ἐκάλεσε Κύριος τὸ ὄνομά σου... ἀνήφθη πῦρ ἐπ' αὐτήν, μεγάλη η θλύψις ἐπὶ σέ, ηχρειώθησαν οἱ κλάδοι αὐτῆς. For similar comparisons, see Ps. lxxx. 8, &c.: LXX. ἀμπελον ἐξ Αἰγύπτου μετῆρας... κατεφύτευσας τὰς ῥίζας αὐτῆς κ. τ. λ. Ez. v. 7: ὁ γὰρ ἀμπελῶν Κυρίου σαβανθ, οἶκος τοῦ Ἰσραὴλ, καὶ ἄνθρωπος τοῦ Ιούδα νεόφυτον ἡγαπημένον. Hos.

δὲ ἀγριέλαιος ὃν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συνκοινωνὸς τῆς ρίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ 18 δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν βαστάζεις ἀλλὰ ἡ ρίζα σέ. ἐρεῖς οὖν, Ἐξεκλάσθησαν κλά- 19 δοι ἵνα ἐγὼ ἐνεκεντρισθῶ. καλῶς· τῇ ἀπιστίᾳ 20 ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας· μὴ

17. *οὐκ. καὶ αλ.*19. *Ἐξ. οἱ κλ.*

xiv. 7, 8: πορεύσονται οἱ κλάδοι αὐτοῦ, καὶ ἔσται ὡς ἐλαία κατάκαρπος...καὶ ἔξανθήσει ὡς ἄμπελος κ.τ.λ. Luc. xiii. 6: συκῆν εἰχέν τις πεφυτευμένην ἐν τῷ ἄμπελῶνι αὐτοῦ κ.τ.λ.

σὺ δέ] the Gentile Christian.

συνκοινωνός] 1 Cor. ix. 23. Phil. i. 7.

τῆς πιότητος τ. ἐ.] Jud. ix. 9: LXX. καὶ εἰπεν αὐτοῖς ἡ ἐλαία, Μὴ ἀπολέψασα τὴν πιότητά μου κ.τ.λ.

18. κατακαυχῶ] Jer. xxvii. 11: LXX. ὅτι τῷφραίνεσθε καὶ κατεκαυχᾶσθε διαρπάζοντες τὴν κληρονομίαν μουν. Jac. ii. 13. iii. 14.

εἰ δέ] and if thou art inclined to triumph over the fallen branches, remember, it is not that thou bearest the root, &c.: the ancestors of Israel are the root, thou art but a branch, dependent for thy safety upon

being supported by that root; in other words, upon being admitted into that Church of God which was founded in Abraham.

19. ἐρεῖς οὖν] the last refuge of the Gentile boaster: *at least it was for my sake, to admit me, that the Jews were rejected.*

20. καλῶς] the context gives the word something of the limiting and correcting force of our “well,” though not the strong ironical sense of καλῶς in Mar. vii. 9.

τῇ ἀπιστίᾳ] by reason of their unbelief: the dative as in Gal. vi. 12.

τῇ πίστει] by reason of thy faith: thus τῇ γὰρ πίστει ἔστηκε, 2 Cor. i. 24.

ἔστηκας] the opposite of πίστεις. 1 Cor. x. 12: ὁ δοκῶν ἔσταναι βλεπέτω μὴ πέσῃ. See note on v. 2.

21 ὑψηλοφρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν
κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ
22 φείσεται. ἴδε οὖν χρηστότητα καὶ ἀποτομίαν
Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ
δὲ σὲ χρηστότης Θεοῦ, ἐὰν ἐπιμείνῃς τῇ χρησ-
23 τότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. κάκεῦνοι δέ, ἐὰν
μὴ ἐπιμείνωσιν τῇ ἀπιστίᾳ, ἐνκεντρισθήσονται·
δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐνκεντρίσαι
24 αὐτούς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης
ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς

20. ὑψηλὰ φρόνει.

21. μὴ πως οὐδὲ σ.

ὑψηλοφρόνει] 1 Tim. vi. 17: παράγγελλε μὴ ὑψηλοφρονεῖν. Ps. cxxxii. 1, 2: LXX. οὐχ ὑψώθη
ἡ καρδία μου...εἰ μὴ ἐταπεινοφρό-
νουν ἀλλὰ ὑψωσα τὴν ψυχήν μου.
Compare xii. 16: μὴ τὰ ὑψηλὰ
φρονοῦντες.

21. οὐδὲ σοῦ] if the reading
be μὴ πως οὐδὲ σοῦ φείσεται, it
is, *take heed lest He shall not
spare thee either: the future
being used to express greater
certainty.*

22. ἀποτομίαν] *severity: ἀπο-*
τόμως occurs 2 Cor. xiii. 10.
Tit. i. 13.

ἐπὶ μ. τ. π. ἀποτομία] sc. ἡν.
χρηστότης Θεοῦ] ii. 4. Eph.
ii. 7. Tit. iii. 4: ἡ χρηστότης καὶ
ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆ-
ρος ἡμῶν Θεοῦ. In ii. 4, we have

also τὸ χρηστὸν τοῦ Θεοῦ. Com-
pare Luc. vi. 35. 1 Pet. ii. 3.
ἐπιμείνῃς τῇ] so v. 23. Com-
pare vi. 1: ἐπιμένωμεν τῇ ἀμαρτίᾳ.
Col. i. 23: ἐπιμένετε τῇ πίστει.
1 Tim. iv. 16: ἐπίμενε αὐτοῖς.

ἐπεὶ] for otherwise. For this
elliptical use of ἐπεὶ (since if so,
or, since if otherwise, according
to the context), see, e.g., v. 6.
iii. 6. 1 Cor. v. 10. vii. 14: ἐπεὶ
ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν.
xv. 29: ἐπεὶ τί ποιήσουσιν οἱ
βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν;
Heb. ix. 26. x. 2.

ἐκκοπήσῃ] Matt. iii. 10. v. 30.
vii. 19. xviii. 8. Luc. iii. 9. xiii.
7, 9. 2 Cor. xi. 12.

23. δυνατὸς γ. ἐ. ὁ Θεός] iv.
21. xiv. 4. 2 Cor. ix. 8. 2 Tim.
i. 12. Heb. xi. 19.

καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν
ἐνκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

Οὐ γάρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ 25

24. οἱ κατὰ φύσιν] εο τῶν
κατὰ φύσιν κλάδων, v. 21.

25. οὐ γ. θέλω ὁ. [the same
phrase occurs in i. 13. i Cor. x.
i. xii. i. 2 Cor. i. 8. i Thess.
iv. 13: in which last passage (as
here) it introduces a special re-
velation. The equivalent phrase,
θέλω γάρ (or δὲ) ὑμᾶς εἰδέναι,
occurs in i Cor. xi. 3. Col. ii. i.

μυστήριον] *a secret*; but, as
the context generally implies,
a secret already (or capable of
being) *told* (e.g., Apoc. xvii. 7:
ἔγω ἔρω σοι τὸ μυστήριον τῆς
γυναικός): applied (1) to the
Gospel itself; as Mar. iv. 11:
ὑμῖν τὸ μυστήριον δέδοται τῆς
βασιλείας τοῦ Θεοῦ. Rom. xvi.
25: μυστηρίου ... φανερωθέντος.
i Cor. ii. 1: καταγγέλλων τὸ
μυστήριον τοῦ Θεοῦ. ibid. 7: λα-
λοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ
... ἡμῖν δὲ ἀπεκαλύψεν ὁ Θεός.
Eph. i. 9: γνωρίσας ἡμῖν τὸ μυ-
στήριον τοῦ θελήματος αὐτοῦ. vi.
19: ἐν παρρησίᾳ γνωρίσαι τὸ μυ-
στήριον τοῦ εὐαγγελίου. Col. i.
26: τὸ μυστήριον τὸ ἀποκεκρυμ-
μένον... νυνὶ δὲ ἐφανερώθη. ibid.
27: γνωρίσαι τί τὸ πλούτος τῆς
δόξης τοῦ μυστηρίου τούτου. ii. 2:
εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ
Θεοῦ. iv. 3: λαλῆσαι τὸ μυστή-

ριον τοῦ Χριστοῦ. i Tim. iii. 9:
ἔχοντας τὸ μυστήριον τῆς πίστεως.
iii. 16: μέγα ἐστὶν τὸ τῆς εὐσε-
βείας μυστήριον. Apoc. x. 7:
καὶ ἐτέλεσθη τὸ μυστήριον τοῦ
Θεοῦ, ὡς εὐηγγέλισεν κ.τ.λ. (2)
to the various parts and truths
of the Gospel; Matt. xiii. 11:
ὑμῖν δέδοται γνῶναι τὰ μυστήρια
τῆς βασιλείας τῶν οὐρανῶν. Luc.
viii. 10. i Cor. iv. 1: οἰκονόμους
μυστηρίων Θεοῦ. xiii. 2: ἐὰν...
εἰδὼ τὰ μυστήρια πάντα. (3) in
particular, to (a) the admission
of the Gentiles; Eph. iii. 3, &c.:
ἐγνωρίσθη μοι τὸ μυστήριον... ὡς
νῦν ἀπεκαλύφθη... εἴναι τὰ ἔθνη
συγκληρονόμα... καὶ φωτίσαι πάν-
τας τίς η οἰκονομία τοῦ μυστηρίου
κ.τ.λ. (β) the connection be-
tween Christ and His Church;
Eph. v. 32: τὸ μυστήριον τούτο
μέγα ἐστίν· ἔγω δὲ λέγω εἰς Χρι-
στὸν καὶ εἰς τὴν ἐκκλησίαν. (γ)
the change (without death) of
the living at the time of the
resurrection; i Cor. xv. 57: ἰδού,
μυστήριον ὑμῖν λέγω· πάντες οὐ
κοιμηθησόμεθα κ.τ.λ. (δ) as here,
the future conversion of Israel:
(ε) the predicted embodiment
and revelation of evil, in 2 Thess.
ii. 7: τὸ γὰρ μυστήριον ἡδη ἐν-
εργεῖται τῆς ἀνομίας... καὶ τότε

μυστήριον τοῦτο, ἵνα μὴ ἡτε ἑαυτοῖς φρόνιμοι,
ὅτι πάρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν
οὐδὲ ἄχρις οὐδὲ τὸ πλήρωμα τῶν ἔθνῶν εἰσέλθῃ, καὶ
οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται,
Εα. lix. 20, 21. ξviii. 9. "Ηξει ἐκ Σιων ὁ ρύμενος, ἀποστρέψει

25. η. ἐν ἐ.

ἀποκαλυφθήσεται ὁ ἄνομος κ.τ.λ.
(r') certain symbols in the Apocalypse; as i. 7: τὸ μυστήριον (explained in the words which follow) τῶν ἐπτά ἀστέρων. xvii. 5, 7: ὄνομα γεγραμμένον Μυστήριον...Διὰ τί ἔθαύμασας; ἐγὼ ἐρώσοι τὸ μυστήριον κ.τ.λ.

ἵνα μὴ ἡτε] to prevent self-conceit: ἑαυτοῖς (with or without παρά or ἐν) means in the judgment of yourselves, in your own conceit. In xii. 16, we have φρόνιμοι παρ' ἑαυτοῖς. Prov. iii. 7: LXX. μὴ ἵσθι φρόνιμος παρὰ σεαντῷ. xxviii. 11: LXX. Es. v. 21: LXX. οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνώπιον αὐτῶν ἐπιστήμονες.

πάρωσις] see note on v. 7: ἐπωρώθησαν.

ἀπὸ μέρους] partially; with many exceptions already.

τὸ πλήρωμα] the full complement, the total sum, the whole body. See note on v. 12.

εἰσέλθῃ] has come in; without expressing into what: the notion is that of safety, of admission into a place of shelter and comfort: sometimes with

εἰς τὴν βασιλείαν τοῦ Θεοῦ, εἰς τὴν ζωήν, εἰς τὴν χαρὰν τοῦ Κυρίου, εἰς τὴν κατάπαυσιν, &c. sometimes, as here, absolutely; e.g., Luc. xiii. 24: ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ισχύσουσιν.

26. καὶ οὕτως] and thus, under these circumstances, when this is so, then shall, &c.

πᾶς Ἰσραὴλ] the whole Jewish nation: the context seems to require this sense.

καθὼς γέγραπται] two passages are here combined: Es. lix. 20, 21: LXX. καὶ ηξει ἐνεκεν Σιων ὁ ρύμενος, καὶ ἀποστρέψει ἀσεβίας ἀπὸ Ἰακώβ· καὶ αὐτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἰπε Κύριος· τὸ πνεῦμα τὸ ἐμόν κ.τ.λ. and xxvii. 9: LXX. διὰ τοῦτο ἀφαιρεθήσεται ἀνομία Ἰακώβ, καὶ τοῦτο ἔστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι τὴν ἀμαρτίαν αὐτοῦ κ.τ.λ. Cf. Jer. xxxi. 33, 34.

ὁ ρύμενος] 1 Thess. i. 10: Ἰησοῦν τὸν ρύμενον ἡμᾶς ἀπὸ τῆς ὄργῆς τῆς ἐρχομένης.

ἀποστρέψει] shall remove un-

ἀσεβείας ἀπὸ Ἰακώβ. καὶ αὕτη αὐτοῖς ἡ 27 παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν. κατὰ μὲν τὸ εὐαγγέλιον 28 ἔχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας ἀμεταμέλητα γάρ τὰ χα- 29 ρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. ὥσπερ γάρ 30 ὑμεῖς ποτὲ ἡπειθήσατε τῷ Θεῷ, μῦν δὲ ἡλεί- θητε τῇ τούτων ἀπειθείᾳ, οὕτως καὶ οὗτοι μῦν 31

godlessnesses from Jacob: put con-
versely in Act. iii. 26: ἀπέστει-
λεν αὐτὸν εὐλογούντα ὑμᾶς ἐν
τῷ ἀποστρέφειν ἔκαστον ἀπὸ τῶν
πονηρῶν ὑμῶν.

27. αὐτῇ] *this which fol-
lows: but the quotation is not
continued.*

διαθήκῃ] *see note on ix. 4.*

28. κατά] *as regards; viewed
with reference to.*

ἔχθροι] v. 10. Eph. ii. 16.
Col. i. 21. &c. *See note on v. 1:*
ἐκ πίστεως εἰρήνην.

δι' ὑμᾶς] *for your sake; to
make room, as it were, for you
Gentiles: see note on v. 11:
compare Act. xiii. 46. xxviii.
28. &c.*

τὴν ἐκλογὴν] *the original se-
lection of the race of Abraham;
explained by διὰ τὸν πατέρας;
see note on v. 16: compare Deut.
iv. 37: LXX. διὰ τὸ ἀγαπῆσαι
αὐτὸν τὸν πατέρας σου καὶ ἔξε-
λέξατο τὸ σπέρμα αὐτῶν μετ' αὐ-
τὸν ὑμᾶς. vii. 7, 8. x. 15. &c.*

29. ἀμεταμέλητα] *incapable
of being regretted, revoked, or
changed: used also in 2 Cor.
vii. 10: μετάνοιαν εἰς σωτηρίαν
ἀμεταμέλητον. For the sense,
see, e.g., Num. xxiii. 19: LXX.
οὐχ ὡς ἄνθρωπος ὁ Θεός...λαλήσει,
καὶ οὐχὶ ἔμμενεῖ; 1 Sam. xv. 29:
LXX. οὐκ ἀποστρέψει οὐδὲ μετα-
νοήσει, ὅτι οὐχ ὡς ἄνθρωπός ἐστι
τοῦ μετανοῆσαι αὐτός. Ps. cx. 4:
LXX. ὁμοσε Κύριος, καὶ οὐ με-
ταμελήθησεται Mal. iii. 6: LXX.
διότι ἔγω Κύριος ὁ Θεὸς ὑμῶν, καὶ
οὐκ ἡλοίωμαι.*

30. ἡλείθητε] 1 Cor. vii.
25: ὡς ἡλειμένος ὑπὸ Κυρίου
πιστὸς εἴναι. 2 Cor. iv. 1: καθ-
ὼς ἡλείθημεν, οὐκ ἔγκακούμεν.
1 Tim. i. 13, 16. 1 Pet. ii. 10:
οἱ οὐκ ἡλειμένοι, μῦν δὲ ἐλειθέν-
τες.

τῇ τούτων] *by the instrumen-
tality of their disobedience, open-
ing the way to the admission of
the Gentiles, as explained above,
v. 11, &c.*

ηπείθησαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεη-
32 θῶσιν. συνέκλεισεν γὰρ ὁ Θεὸς τοὺς πάντας
33 εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ. ὡς βάθος
πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς
ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίασ-

31. αὐτὸν δὲ.

31. τῷ ὑμετέρῳ ἐλέει] to be taken with ἵνα, &c. : that by the instrumentality of the mercy shown to you (rousing them to emulation, v. 11) they themselves also may receive mercy: for τῷ ὑμετέρῳ ἐλέει (mercy shown, not by, but to, you) compare τὴν ὑμετέραν καύχησιν, 1 Cor. xv. 31. &c.

32. συνέκλεισεν γάρ] the arrangement of God has been this; that the whole world in its two great divisions (the Jewish and the Gentile) should severally be involved in the condemnation of unbelief and disobedience, that so all alike might become in due time objects of mercy—of which the very definition is, kindness to the undeserving. In Gal. iii. 22 (a closely parallel passage) συνέκλεισεν, with ἡ γραφή, means, “declared to be concluded:” here, with ὁ Θεός, it is more; it ascribes the result to God’s will; to His purpose to preclude the possibility of boasting; and has the effect of ἐν τῇ σοφίᾳ τοῦ Θεοῦ in 1 Cor. i. 21.

33. ὡς βάθος] a reflection applicable to the whole of the foregoing doctrine; but suggested primarily by v. 32, which describes not only the gradual and intricate processes by which the purposes of God are accomplished, but also how evil itself is overmastered and made eventually subservient to good.

πλούτου κ. σ. κ. γ.] exactly as in Col. ii. 3: οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως. In both passages γνώσις is the faculty of knowing, intelligence.

ἀνεξερεύνητα] ἔξερενάν occurs in 1 Pet. i. 10: περὶ ἣς σωτηρίας ἔξεργησαν καὶ ἔξηρεύνησαν προφῆται... ἔρευνώντες εἰς τίνα ἡ ποῖος καιρόν κ. τ. λ.

κρίματα] decisions, determinations. Ps. xxxvi. 6: LXX. τὰ κρίματά σου ὡσεὶ ἄβυσσος πολλή.

ἀνεξιχνίαστοι] incapable of being traced or tracked out: Eph. iii. 8: τὸ ἀνεξιχνίαστον πλούτος τοῦ Χριστοῦ. Job. ix. 10: LXX. ὁ ποιῶν μεγάλα καὶ ἀνεξιχνίαστα. xi. 7: LXX. ἡ ἡχος Κυρίου εἰ-

τοι αἱ ὄδοι αὐτοῦ. τίς γὰρ ἔγνω νοῦν Κυρίου; ἡ τίς σύμβουλος αὐτοῦ ἐγένετο; ἡ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν 36 τὰ πάντα αὐτῷ η δόξα εἰς τοὺς αἰώνας, ἀμήν.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκ-

ρήσεις, ἡ εἰς τὰ ἔσχατα ἀφίκου ἀ-
ἐποίησεν ὁ παντοκράτωρ; Ps.
lxxvii. 19: LXX. τὰ ἵχνη σου
οὐ γνωσθήσονται.

αἱ ὄδοι αὐτοῦ] *His proceedings; methods of acting.* Es. lv.
8: LXX. οὐ γάρ εἰσιν αἱ βουλαὶ
μου ὥσπερ αἱ βουλαὶ ὑμῶν, οὐδὲ
ὥσπερ αἱ ὄδοι ὑμῶν αἱ ὄδοι μου,
λέγει Κύριος. Αρο. xxv. 3: δίκαιαι
καὶ ἀληθιναὶ αἱ ὄδοι σου, ὁ βασι-
λεὺς τῶν ἔθνων.

34. τίς γάρ] Es. xl. 13:
LXX. τίς ἔγνω νοῦν Κυρίου; καὶ
τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς
συμβιβᾷ αὐτόν; 1 Cor. ii. 16:
τίς γάρ ἔγνω νοῦν Κυρίου, ὃς συμ-
βιβάσει αὐτόν;

35. ἡ τίς] or who can claim
to have been beforehand in giving
to Him, so that a recompence
shall be due to him in return?
Job. xxxv. 7: LXX. τί δώσεις
αὐτῷ; ἡ τί ἐκ χειρός σου λήψεται;

36. ἐξ...διά...εἰς] *God is the
origin, the agent, and the end of
all things:* compare 1 Cor. viii.
6: ἀλλ' ημὲν εἰς Θεὸς ὁ πατήρ, ἐξ
οὐ τὰ πάντα καὶ ημὲν εἰς αὐτόν,
καὶ εἰς κύριος Ἰησοῦς Χριστός, δι'

οὐ τὰ πάντα, καὶ ημὲν δι' αὐτοῦ.
Compare Col. i. 16, 17.

ἡ δόξα] *His glory;* that ac-
knowledgment and ascription of
His characteristics — of His
incommunicable perfections —
which is *His due.*

εἰς τοὺς αἰώνας] *unto the ages:*
for ever: i.e. εἰς τοὺς αἰώνας τῶν
αἰώνων, Phil. iv. 20. 1 Tim. i. 17.
etc. and εἰς πάσας τὰς γενεὰς τοῦ
αἰώνος τῶν αἰώνων, Eph. iii. 21.

XII. 1—XV. 13. Practical
inferences from the statement of
Christian redemption: 1st, the
principle; self-dedication to God:
then details; humility, fidelity
and diligence, patience, cheerfulness,
charity, obedience to authority,
consideration of the difficulties
and scruples of others, &c.

διά] for this use of διά (for
which πρός would be the clas-
sical equivalent) see xv. 30: πα-
ρακαλῶ δὲ ὑμᾶς διὰ τοῦ κυρίου
ημῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς
ἀγάπης τοῦ πνεύματος συναγωνί-
σασθαί μοι κ.τ.λ. 1 Cor. i. 10:
παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ
ονόματος τοῦ κυρίου ημῶν Ἰησοῦ

ηπείθησαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεη-
32 θῶσιν. συνέκλεισεν γὰρ ὁ Θεὸς τοὺς πάντας
33 εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ. ὡς βάθος
πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς
ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίασ-

31. αὐτὸν δὲ.

31. τῷ ὑμετέρῳ ἐλέει] to be taken with *īna*, &c.: that by the instrumentality of the mercy shown to you (rousing them to emulation, v. 11) they themselves also may receive mercy: for τῷ ὑμετέρῳ ἐλέει (mercy shown, not by, but to, you) compare τὴν ὑμετέραν καύχησιν, 1 Cor. xv. 31. &c.

32. συνέκλεισεν γάρ] the arrangement of God has been this; that the whole world in its two great divisions (the Jewish and the Gentile) should severally be involved in the condemnation of unbelief and disobedience, that so all alike might become in due time objects of mercy—of which the very definition is, kindness to the undeserving. In Gal. iii. 22 (a' closely parallel passage) συνέκλεισεν, with ἡ γραφή, means, “declared to be concluded:” here, with ὁ Θεός, it is more; it ascribes the result to God's will; to His purpose to preclude the possibility of boasting; and has the effect of ἐν τῇ σοφίᾳ τοῦ Θεοῦ in 1 Cor. i. 21.

33. ὡς βάθος] a reflection applicable to the whole of the foregoing doctrine; but suggested primarily by v. 32, which describes not only the gradual and intricate processes by which the purposes of God are accomplished, but also how evil itself is overmastered and made eventually subservient to good.

πλούτου κ. σ. κ. γ.] exactly as in Col. ii. 3: οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως. In both passages γνώσις is the *faculty* of knowing, *intelligence*.

ἀνεξερεύνητα] ἐξερευνᾶν occurs in 1 Pet. i. 10: περὶ ἣς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται...ἐρευνῶντες εἰς τίνα ἡ ποῖος καιρόν κ.τ.λ.

κρίματα] *decisions, determinations.* Ps. xxxvi. 6: LXX. τὰ κρίματά σου ὡσεὶ ἄβυσσος πολλά.

ἀνεξιχνίαστοι] *incapable of being traced or tracked out:* Eph. iii. 8: τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ. Job. ix. 10: LXX. ὁ ποιῶν μεγάλα καὶ ἀνεξιχνίαστα. xi. 7: LXX. ἡ ἵχνος Κυρίου εἰ-

τίζεσθε τῷ αἰώνι τούτῳ, ἀλλὰ μεταμορφοῦσθε

2. μεταμορφοῦσθαι.

not with τὰ σώματα: see viii. 3: τὸ γὰρ ἀδύνατον τοῦ νόμου κ.τ.λ. which self-dedication is your reasonable service.

λογικήν] rational, reasonable, consistent with reason; like κατὰ λόγον in Acts xviii. 14, and the opposite of ἀλογον in Acts xxv. 27. The word occurs also in 1 Pet. ii. 2: τὸ λογικὸν ἀδόλον γάλα ἐπιποθήσατε where it appears to be used in opposition to φυσικόν, as an epithet qualifying the metaphor: nutriment, not external and natural, but mental, rational, spiritual.

λατρείαν] see notes on i. 9 and ix. 4. Your sacrificial worship (the proper sense of λατρεία) is, not the offering of irrational animals slain on a principle of ceremonial substitution or representation, but the offering of a whole life, spirit and soul and body, dedicated and devoted to God.

2. συνσχηματίζεσθε] wear the same σχῆμα (shape or figure) with, fashion yourselves in accordance with; thus 1 Pet. i. 14: μὴ συνσχηματίζομεν ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις. Compare 1 Cor. vii. 31: τὸ σχῆμα τοῦ κόσμου τούτου.

τῷ αἰώνι τούτῳ] i.q. τὸν νῦν αἰώνα, 2 Tim. iv. 10; τὸν αἰώνα τοῦ κόσμου τούτου, Eph. ii. 2; τοῦ ἐνεστῶτος αἰώνος πονηροῦ,

Gal. i. 4. &c.: the present age, period, or state of things, opposed to that which is to be introduced by the second coming of Christ; the latter being ὁ αἰών ὁ μέλλων (Matt. xii. 32), ὁ αἰών ὁ ἐρχόμενος (Mar. x. 30), ὁ αἰών ἐκεῖνος (Luc. xx. 35), ἡ οἰκουμένη ἡ μέλλοντα (Heb. ii. 5), &c. The direction therefore is, Be not like the men of this world; live not as those to whom the present life is all; but be transformed by the renewal of your mind.

μεταμορφοῦσθε] be changed in form, transformed. The word is used of the Transfiguration, Matt. xvii. 2 and Mar. ix. 2: καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν. See 2 Cor. iii. 18: τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν are undergoing a gradual transformation, &c. Elsewhere μετασχηματίζεσθαι is used: 1 Cor. iv. 6. 2 Cor. xi. 13, 14, 15. Phil. iii. 21: ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. For the distinction between μορφή and σχῆμα see Phil. ii. 6, 7: ἐν μορφῇ Θεοῦ ὑπάρχων.... μορφὴν δούλον λαβών.... σχῆματι εὑρεθεὶς ὡς ἄνθρωπος where μορφή is coupled both with Θεοῦ and δούλον, σχῆμα (shape or figure) only with ἄνθρωπον.



τιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα
ὑμῶν θυσίαν ζῶσαν ἀγίαν εὐάρεστον τῷ Θεῷ,
2 τὴν λογικὴν λατρείαν ὑμῶν καὶ μὴ συνσχημα-

xii. 2. συνσχηματίζεσθαι.

Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε κ.τ.λ.
2 Cor. x. 1: παρακαλῶ ὑμᾶς διὰ
τῆς πραύτητος καὶ ἐπιεικείας τοῦ
Χριστοῦ. 2 Thessa. iii. 12: παρα-
καλοῦμεν διὰ τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, ἵνα... ἐσθίωσιν.

οἰκτηριῶν] 2 Cor. i. 3. Phil.
ii. 1. Col. iii. 12. Heb. x. 28.

παραστῆσαι] see note on vi.
13: παριστάνετε.

σώματα] the service of *the living body* implies that of the soul also: and the choice of the word indicates the importance attached in the Gospel to the body, and precludes the notion of a merely imaginative or sentimental religion, as distinguished from one of self-denying and vigorous obedience. It is (as we might expect) in the Epistles to the Corinthians that this point is most strongly insisted upon: e.g., 1 Cor. vi. 15: τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν. ibid. 19, 20: τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἀγίου πνεύματός ἐστιν... δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν. vii. 34: ἵνα ἡ ἀγία καὶ σώματι καὶ πνεύματι. 2 Cor. v. 10: ἵνα κομίσηται ἔκα-
στος τὰ διὰ τὸν σώματος πρὸς ἄ-
πραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

θυσίαν] a sacrifice, not of *expiation* (in which sense it is applied only to Christ; as Eph. v. 2. Heb. ix. 26. x. 12. &c.), but of *thankfulness*: so used with reference to *almsgiving* in Phil. iv. 18. Heb. xiii. 16; to *thanksgiving* in Heb. xiii. 15; and to a Christian life *generally*, here, and 1 Pet. ii. 5: καὶ αὐτὸι ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός, ἱεράτευμα ἀγίου, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους Θεῷ διὰ Ἰησοῦ Χριστοῦ.

ζῶσαν] opposed to the dead victims offered under the Law.

εὐάρεστον] xiv. 18: εὐάρεστος τῷ Θεῷ. 2 Cor. v. 9: εὐάρεστοι αὐτῷ. Eph. v. 10: εὐάρεστον τῷ Κυρίῳ. Phil. iv. 18: θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ. Col. iii. 20: εὐάρεστον ἐν Κυρίῳ. Tit. ii. 9: ἐν πᾶσιν εὐαρέστους. Heb. xii. 28: λατρεύμεν εὐαρέστως τῷ Θεῷ. xiii. 21: τὸ εὐάρεστον ἐνώπιον αὐτοῦ. The verb εὐαρεστεῖν occurs in Heb. xi. 5, 6: μεμαρτύρηται εὐαρεστηκέναι τῷ Θεῷ. χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι. xiii. 16: τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

τὴν λογικήν] accusative in apposition with the sentence,

τίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε

2. μεταμορφοῦσθαι.

not with τὰ σώματα: see viii. 3: τὸ γὰρ ἀδύνατον τοῦ νόμου κ.τ.λ. which self-dedication is your reasonable service.

λογικόν] rational, reasonable, consistent with reason; like κατὰ λόγον in Acts xviii. 14, and the opposite of ἀλογον in Acts xxv. 27. The word occurs also in 1 Pet. ii. 2: τὸ λογικὸν ἀδόλον γάλα ἐπιποθήσατε· where it appears to be used in opposition to φυσικόν, as an epithet qualifying the metaphor: nutriment, not external and natural, but mental, rational, spiritual.

λατρείαν] see notes on i. 9 and ix. 4. Your sacrificial worship (the proper sense of λατρεία) is, not the offering of irrational animals slain on a principle of ceremonial substitution or representation, but the offering of a whole life, spirit and soul and body, dedicated and devoted to God.

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τῷ αἰῶνι τούτῳ] i.q. τὸν νῦν αἰῶνα, 2 Tim. iv. 10; τὸν αἰῶνα τοῦ κόσμου τούτου, Eph. ii. 2; τὸν ἐνεστῶτος αἰῶνος πονηροῦ,

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τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. λέγω γάρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὅντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισεν ἀνακαινώσει] Tit. iii. 5: ἔσωσεν ἡμᾶς διὰ λοντροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἀγίουν.

τὸν νοός] Eph. iv. 23: ἀνανεῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἀνθρωπὸν κ.τ.λ. The understanding, no less than the heart, requires God's teaching. Luc. xxiv. 45: τότε διῆγοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς. 1 Cor. ii. 14: ψυχικὸς δὲ ἀνθρωπὸς οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ· μωρία γάρ αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. τίς γάρ ἔγνω νοῦν κυρίου;... ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

δοκιμάζειν] see notes on i. 28 and ii. 18. *That ye may discern, habitually and progressively, and discern with admiring approval, what is the will of God concerning you; what it is that He would have you to be and to do; that will which is both good in itself, acceptable to Him, and suitable to that perfection of the Christian character, of the grown man in Christ, to which you are called.*

3. λέγω γάρ] you need this exhortation—for, &c.

διὰ τῆς χάριτος] *in virtue of the Divine favour shown to me, especially in my appointment to be an Apostle of Christ: thus i. 5: διὸ οὐ ἐλάβομεν χάριν καὶ ἀποστολήν, εἰς ὑπακοὴν πίστεως κ.τ.λ. xv. 15: διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ εἶναι με λειτουργὸν Χριστοῦ Ἰησοῦ κ.τ.λ.* διὰ expresses that which he uses as the instrument of his admonition; *by the authority of my office.*

ὑπερφρονεῖν] 1 Cor. iv. 6: ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἄγεγραπται [φρονεῖν], ἵνα μὴ κ.τ.λ.

εἰς τὸ σωφρονεῖν] *so as to be soberminded; i.e., moderately, reasonably, humbly: the opposite of ὑπερφρονεῖν.*

ἐκάστῳ ὡς] a transposition like that in 1 Cor. iii. 5: καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν. vii. 17: εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἐκαστον ὡς κέκληκεν ὁ Θεός, οὐτως περιπατείτω.

ἐμέρισεν μέτρον] Eph. iv. 7: ἐν δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ

μέτρον πίστεως. καθάπερ γάρ ἐν ἐνὶ σώματι 4 πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν 5 αὐτὴν ἔχει πρᾶξιν, οὕτως οἱ πολλοὶ ἐν σώμα 6 ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς ἀλλήλων μέλη. ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δο-
θεῖσαν ήμīν διάφορα, εἴτε προφητείαν, κατὰ τὴν

Χριστοῦ. For the combination of μερίζειν and μέτρον, compare 2 Cor. x. 13: κατὰ τὸ μέτρον τοῦ κανόνος οὐ ἐμέρισεν ήμīν ὁ Θεὸς μέτρου.

4. καθάπερ γάρ] *there is such a variety in God's spiritual gifts; for, &c.* 1 Cor. xii. 12: καθάπερ γάρ τὸ σῶμα ἐν ἐστιν καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἐν ἐστιν σῶμα, οὕτως καὶ ὁ Χριστός. Eph. iv. 16. &c.

5. οἱ πολλοὶ] *collectively, we form one body: individually, we are related to each other as the members of one body.*

τὸ δὲ καθ' εἰς] *i. q. εἰς δὲ ἔκαστος.* Mar. xiv. 19: ἥρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἰς, Μήτι ἐγώ; Joh. viii. 9: ἐξῆρχοντο εἰς καθ' εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων. Apoc. xxii. 21: ἀνὰ εἰς ἔκαστος τῶν πυλάνων ἦν ἐξ ἐνὸς μαργαρίτου.

6. χαρίσματα] *i. ii. 1 Cor. i. 7. xii. 4, 9, 28, 30, 31. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10.*

διάφορα] *Heb. ix. 10.*

προφητείαν] *one of the spiri-*

*tual gifts of the early Church, of which we learn from the 1st Epistle to the Corinthians (1) that it was the most desirable of all those gifts, because, unlike the gift of tongues, it conveyed οἰκοδομὴν καὶ παράλησιν καὶ παραμυθίαν. xiv. 1—5; (2) that it was εἰς σημεῖον οὐ τοὺς ἀπίστοις (like αἱ γλώσσαι) ἀλλὰ τοὺς πιστεύοντας v. 22; (3) that it was the means of disclosing to a hearer τὰ κρυπτὰ τῆς καρδίας αὐτοῦ, and thus of bringing him to worship God, vv. 24, 25; (4) that it was exercised under direct and special revelation (ἐὰν δὲ ἀλλω ἀποκαλυφθῆ κ.τ.λ.), v. 30; but (5) that it was capable of control by the possessor for the avoidance of confusion and disorder, vv. 31, 32. It was a gift therefore (according to the proper meaning of the term προφήτης) not of prediction, but of *inspired preaching; of forthtelling, not of foretelling; prædicandi, not prædicendi.* Compare Act. xiii. 1: ήσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν*

γ ἀναλογίαν τῆς πίστεως εἴτε διακονίαν, ἐν τῇ

οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι. xv. 32: Ιούδας τε καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς. xix. 6: καὶ ἐπιθέντος αὐτοῦς τοῦ Παύλου χεῖρας ἥλθεν τὸ πνεῦμα τὸ ἄγιον ἐπ' αὐτούς, διάλογον τε γλώσσας καὶ ἐπροφήτευον. 1 Cor. xi. 4: πᾶς ἀνὴρ προσευχόμενος ἡ προφητεύων. 1 Cor. xii. 28: καὶ οὐς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρώτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους κ.τ.λ. Eph. iv. 11: καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους. 1 Thess. v. 20: προφητείας μὴ ἔξουθενεῖτε.

κ. τ. ἀναλογίαν τῆς π.] sc. προφητεύωμεν. On the principle that πνεύματα προφητῶν προφήταις ὑποτάσσεται (1 Cor. xiv. 32), *let us exercise the gift of prophecy with due regard to the proportion of the faith; let our instructions be so shaped, timed, and ordered, as that each part and side of the truth have its turn in our hands; let us rightly divide the word of truth* (2 Tim. ii. 15 below); *let us have no favourite doctrines, to the neglect of others, but let the whole counsel of God, not a few fragments of it, be our study and our subject.* It is from the disregard of

this rule that all error and all heresy has sprung. Compare Act. xx. 26, 27: καθαρὸς ἦγὼ ἀπὸ τοῦ αἵματος πάντων· οὐ γὰρ ὑπεστειλάμην τοῦ μη ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. The rule itself is exactly expressed in 2 Tim. ii. 15: σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαύσχυντον, ὁρθοτομῶντα τὸν λόγον τῆς ἀληθείας. Neither ἀναλογία (*conformity to a λόγος or reckoning*), nor the phrase ἀνὰ λόγον, occurs elsewhere in the New Testament. For ἡ πίστις, *the faith* or *Gospel*, see note on iii. 30.

7. διακονίαν] especially applied to *ministration to the poor*; as in Act. vi. 1: ἐν τῇ διακονίᾳ τῇ καθημερινῇ. xii. 25: πληρώσαντες τὴν διακονίαν. Rom. xv. 31: ἡ διακονία μου ἡ εἰς Ἱερουσαλήμ. 2 Cor. viii. 4: τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἄγιος. ix. 1, 12, 13. &c. Here perhaps with especial reference to the *office* so denominated: see Act. vi. 3—6. Phil. i. 1: σὺν ἐπικόποις καὶ διακόνοις. 1 Tim. iii. 8: διακόνους ὡσαύτως σεμνούς κ.τ.λ. ibid. 10: εἴτε διακονείτωσαν ἀνέγκλητοι ὄντες. ibid. 13: οἱ γὰρ καλῶς διακονήσαντες κ.τ.λ.

ἐν τῇ δ.] sc. ὥμεν· *let us exist in, be absorbed and engrossed*

διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούσς, ἐν ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι.

Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ 9

by, *our ministry*: thus 1 Tim. iv. 15: ἐν τούτοις ἵσθι.

ὁ διδάσκων] 1 Cor. xii. 28: τρίτον διδασκάλους. Eph. iv. 11: ποιμένας καὶ διδασκάλους. 1 Tim. v. 17: μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

ἐν τῇ δ.] φ. ἔστω.

8. παρακλήσει] *encouraging exhortation; cheering on to Christian action.* Act. iv. 36: ὁ ἐπικληθεὶς Βαρνάβας... ὁ ἔστιν μεθερμηνεύμενον νίος παρακλήσεως. 1 Tim. iv. 13: πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

μεταδιδούσ] Lus. iii. 11: μεταδότω τῷ μὴ ἔχοντι. Eph. iv. 28: ἵνα ἔχῃ μεταδιδόναι τῷ χρέαν ἔχοντι.

ἐν ἀπλότητι] φ. μεταδιδότως the word ἀπλότης, from *singleness of purpose, sincerity*, (as in 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22) becomes, in reference to almsgiving, *unselfishness or liberality*: 2 Cor. viii. 2: ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν. ix. 11: πλου-

τιζόμενοι εἰς πᾶσαν ἀπλότητα. ibid. 13: καὶ ἀπλότητι τῆς κοινωνίας κ. τ. λ.

ὁ προϊστάμενος] *he who has any office of rule or authority over others:* applied (1) to presbyters, 1 Thess. v. 12: καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ. 1 Tim. v. 17: οἱ καλῶς προεστῶτες πρεσβύτεροι. (2) to masters of families, 1 Tim. iii. 4, 5, 12: τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἰκιῶν.

ἰλαρότητι] 2 Cor. ix. 7: Ιλαρόν γὰρ δότην ἀγαπᾷ ὁ Θεός.

9, &c. ἡ ἀγάπη] *the broken constructions which follow resemble 1 Pet. ii. 18, &c. iii. 1, &c.*

ἀνυπόκριτος] *unhypocritical:* 2 Cor. vi. 6: ἐν ἀγάπῃ ἀνυπόκριτῷ. 1 Tim. i. 5: πίστεως ἀνυπόκριτου. 2 Tim. i. 5. Jas. iii. 17: σοφία... ἀδιάκριτος ἀνυπόκριτος. 1 Pet. i. 22: φιλαδελφίαν ἀνυπόκριτον.

ἀποστυγοῦντες — ἀγαθῷ] 1 Thess. v. 21, 22: τὸ καλὸν κατέχετε· ἀπὸ παντὸς εἴδους πενηντοῦ ἀπέχεσθε.

10 πονηρόν, κολλώμενοι τῷ ἀγαθῷ τῇ φιλαδελφίᾳ εἰς ἄλλήλους φιλόστοργοι, τῇ τιμῇ ἄλλήλους προηγούμενοι, τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες, ταῖς χρείαις τῶν ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

κολλώμενοι] Matt. xix. 5. Luc. x. 11. xv. 15. Act. v. 13. viii. 29. ix. 26. x. 28. xvii. 34. 1 Cor. vi. 16, 17. Apoc. xviii. 5. 10. τῇ φ... τῇ τ.] *in point of, in the matter of, &c.*

προηγούμενοι] *regarding by preference; esteeming each other as superior to yourselves: explained by Phil. ii. 3: τῇ ταπεινοφροσύνῃ ἄλλήλους ἥγουμενοι ὑπερέχοντας ἔαυτῶν. See 1 Thess. v. 13: καὶ ἥγεσθαι αὐτοὺς ὑπερεκπερισσώς ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. to esteem them very highly, &c.*

11. ὀκνηροί] Matt. xxv. 26: πονηρὲ δοῦλε καὶ ὀκνηρέ.

τῷ πνεύματι ζέοντες] Act. xviii. 25: καὶ ζέων τῷ πνεύματι ἀλάλει καὶ ἀδιδασκεν κ. τ. λ.

12. τῇ θλίψει] *in the matter of (under) affliction, patient: ὑπομένειν used absolutely, as often: e.g., 2 Tim. ii. 12: εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν. Jas. v. 11: μακαρίζομεν τοὺς ὑπομένοντας.*

προσκαρτεροῦντες] *adhering steadfastly to, persevering in: Act. i. 14: προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ. ii. 42: προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων...καὶ ταῦς προσευχαῖς. vi. 4: ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. Col. iv. 2: τῇ προσευχῇ προσκαρτερεῖτε γρηγοροῦντες ἐν αὐτῇ.*

13. ταῖς χρείαις] *the plural as in Act. xx. 34: ὅτι ταῖς χρείαις μου...ὑπηρέτησαν αἱ χεῖρες αὐταί. Tit. iii. 14: εἰς τὰς ἀναγκαῖας χρείας.*

τῶν ἀγίων] *see note on i. 7.*
κοινωνοῦντες] *κοινωνεῖν τινί is (1) to partake in; as xv. 27: τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη. 1 Tim. v. 22: μηδὲ κοινώνει ἀμαρτίαις ἄλλοτραις. 1 Pet. iv. 13: κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν. 2 Joh. ii. 11: κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. In Heb. ii. 14, the dative is replaced by the genitive in the same sense: τὰ πατ-*

εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ 14
καταρᾶσθε. χαίρειν μετὰ χαιρόντων, κλαίειν 15
μετὰ κλαιόντων. τὸ αὐτὸς εἰς ἀλλήλους φρο- 16
νοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς
ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι
παρ' ἑαυτοῖς. μηδενὶ κακὸν ἀντὶ κακοῦ ἀπο- 17
διδόντες· προνοούμενοι καλὰ ἐνώπιον πάν-

Prov. iii. 7.

Prov. iii. 4.

17. ἐν τῷ ἀνθρ.

δίᾳ κεκοινώηκεν αἷματος καὶ σαρ-
κός. (2) *to impart to*; as here:
also Gal. vi. 6: κοινωνεῖτω δὲ ὁ
κατηχούμενος τὸν λόγον τῷ κατη-
χοῦντι ἐν πᾶσιν ἀγαθοῖς. Phil. iv.
15: οὐδεμία μοι ἐκκλησίᾳ ἐκοινώ-
νησεν εἰς λόγον δόσεως καὶ λήμ-
ψεως κ.τ.λ.

14. φιλοξενίαν] Heb. xiii. 2:
τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε.
διώκοντας] see note on ix. 30.
εὐλογεῖτε—καταρᾶσθε] Matt.
v. 44: προσεύχεσθαι ὑπὲρ τῶν
διωκόντων ὑμᾶς. Luc. vi. 28: εὐ-
λογεῖτε τοὺς καταρώμένους ὑμῖν.
1 Pet. iii. 9: τούναντίον δὲ εὐλο-
γοῦντες.

καταρᾶσθε] Jas. iii. 9: καὶ
ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώ-
πους.

16. τὸ αὐτὸς εἰς] xv. 5: δῷγ
ὑμῖν τὸ αὐτὸς φρονεῖν ἐν ἀλλήλοις
κ.τ.λ. 2 Cor. xiii. 11. Phil. ii.
2: ἵνα τὸ αὐτὸς φρονῆτε...τὸ ἐν
φρονοῦντες. iv. 2.

τὰ ὑψηλὰ φρ.] see note on
xi. 20: ὑψηλοφρόνει.

συναπαγόμενοι] συναπάγεσθαι
τινὶ is to be carried away along
with another; as by obeying the
motion of a crowd, &c. Hence,
to let oneself be thus carried
away with; to fall in with the
motion and impulse of; to ac-
commodate oneself or condescend
to. Gal. ii. 13: ὥστε καὶ Βαρνά-
βας συναπήθη αὐτῶν τῇ ὑποκρί-
σει. 2 Pet. iii. 17: τῇ τῶν ἀθέσ-
μων πλάνῃ συναπαχθέντες. Here
τοῖς ταπεινοῖς probably denotes
things, not persons; as ὑποκρίσει
and πλάνῃ in the two passages
quoted, and τὰ ὑψηλά in this
verse.

φρόνιμοι παρ' ἑαυτοῖς] see
note on xi. 25.

17. προνοούμενοι καλά] more
fully expressed in 2 Cor. viii.
21: προνοούμενοι καλὰ οὐ μόνον
ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον
ἀνθρώπων (as a reason for desir-
ing to have others associated
with him in the charge of a
pecuniary collection): *not satis-*

18 των ἀνθρώπων εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ
19 πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἐαυτοὺς ἐκ-
δικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὄργῃ·

Deut. xxxii.
35.

Prov. xxv.
21, 22.

20 δώσω, λέγει Κύριος. ἐὰν πεινᾷ ὁ ἔχθρός

20. ἀλλὰ ἐδν.

fied with abstinence from evil, with maintaining a clear conscience in the sight of God, but anxious also to avoid the very appearance or suspicion of evil, lest we should disparage the Christian character in the eyes of others. Prov. iii. 4: LXX. καὶ προνοοῦν καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων.

18. εἰ δυνατόν] if it be possible, live peaceably with all men; at all events let there be peace on your side (τὸ ἐξ ὑμῶν), if not on the other.

εἰρηνεύοντες] Mar. ix. 50.
2 Cor. xiii. 11. 1 Thess. v. 13.

19. ἐκδικοῦντες] Luc. xviii. 3, 5. 2 Cor. x. 6. Apoc. vi. 10. xix. 2.

ἀγαπητοί] occurs similarly in 2 Cor. vii. 1. xii. 19. Phil. iv. 1. With μον, in 1 Cor. x. 14. Phil. ii. 12. With ἀδελφοί μον, in 1 Cor. xv. 58. Phil. iv. 1 (καὶ ἐπιπόθησοι added). In St Peter's, St John's, and St Jude's Epistles ἀγαπητοί (or ἀγαπητέ) is the common address. St James uses it three times with ἀδελφοί μον, but the latter (or

ἀδελφοί) more commonly without ἀγαπητοί. St Paul usually employs ἀδελφοί alone; not unfrequently ἀδελφοί μον.

δότε τόπον] give place to, make room for. Luc. xiv. 9: καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον. Eph. iv. 27: μηδὲ δίδοτε τόπον τῷ διαβόλῳ: do not, by cherishing anger, afford an opening to the tempter.

τῇ ὄργῃ] i.e., of your adversary or oppressor. Let his anger have free space; let it work freely, and spend itself; do not thwart, do not punish it: like, “Be angry when you will, it shall have scope.” The work of vengeance is not yours, but God's. Compare Matt. v. 39: ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ κ.τ.λ.

γέγραπται γάρ] Deut. xxxii. 35: LXX. ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδόσω. Heb. x. 30: οἴδαμεν γάρ τὸν εἰπόντα, Εμοὶ ἐκδίκησις, ἐγὼ ἀνταποδόσω.

20. ἐὰν πεινᾷ] Prov. xxv. 21, 22: LXX. ἐὰν πεινᾷ ὁ ἔχθρός

σου, ψώμιζε αὐτόν· ἐὰν διψῆ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ νικῶ 21 ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

Πᾶσα ψυχὴ ἔξουσίαις ὑπερεχούσαις ὑπο- XIII. 1

σου, ψώμιζε αὐτόν· ἐὰν διψῆ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὃ δὲ Κύριος ἀνταποδώσει σοι ἀγαθά.

ψώμιζε] ψωμίζειν (from ψωμός, *a morsel*) *τινά τι* is the full (Hellenistic) construction: Num. xi. 18: LXX. τίς ἡμᾶς ψωμεῖ κρέα; Es. lviii. 14: LXX. καὶ ψωμεῖ σε τὴν κληρονομίαν Ἱακὼβ τοῦ πατρὸς σου. Here the accusative of the *thing* is omitted, as that of the *person* in 1 Cor. xiii. 3: καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου *though I feed the poor with all my substance.*

πότιζε] ποτίζειν with a double accusative occurs in Matt. x. 42: καὶ ὃς ἐὰν ποτίσῃ ἔνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ κ.τ.λ. Mar. ix. 41: ὃς γὰρ ἄν ποτίσῃ ὑμᾶς ποτήριον ὑδατος κ.τ.λ. 1 Cor. iii. 2: γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα. With an accusative of the person only, as here, in Matt. xxv. 35: ἐδύψησα καὶ ἐποτίσατέ με. ibid. 37, 42. xxvii. 48: πλήσας τε ὅξους...ἐπότιζεν αὐτόν. Mar.

xv. 36. Luc. xiii. 15: οὐ λύει τὸν βοῦν αὐτοῦ...καὶ ἀπαγαγὼν ποτίζει; Apoc. xiv. 8: ἦ ἐκ τοῦ οἴνου...πεπότικεν πάντα τὰ ἔθνη. In 1 Cor. iii. 6, 7, 8, no case is expressed.

ἀνθρακας πυρὸς] *let this be your revenge; to repay evil with good. Make your oppressor sorry and ashamed, not by requiting his evil, but by showing him unexpected and undeserved kindness.*

σωρεύσεις] σωρεύειν occurs also in 2 Tim. iii. 6: γυναικάρια σεσωρευμένα ἀμαρτίαις.

21. μὴ νικῶ] *let not another's ill doing conquer your Christian constancy, by inducing you to imitate it; but rather let your persevering kindness overbear and subdue his malice.*

XIII. 1. πᾶσα ψυχὴ] *every person.* Act. ii. 41: ψυχαὶ ὡσεὶ τρισχλαι. ibid. 43: ἐγίνετο δὲ πάσῃ ψυχῇ φόβος. iii. 23: πᾶσα ψυχὴ...ἔξοδοθρευθήσεται ἐκ τοῦ λαοῦ. vii. 14: ἐν ψυχαῖς ἐβδομήκοντα πέντε. xxvii. 37: ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλούῳ δια-

τασσέσθω. οὐ γὰρ ἔστιν ἔξουσία εἰ μὴ ὑπὸ Θεοῦ, αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσὶν. 2 ὥστε ὁ ἀντιτασσόμενος τῇ ἔξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες 3 ἐαυτοῖς κρίμα λήμψονται. οἱ γὰρ ἀρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἔξουσίαν; τὸ ἀγα- 4 θὸν ποίει, καὶ ἔξεις ἐπαινον ἔξ αὐτῆς. Θεοῦ γὰρ διάκονός ἔστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἔστιν, ἔκδικος εἰς 5 ὄργὴν τῷ τὸ κακὸν πράστοντι. διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὄργὴν ἀλλὰ

xiii. 1. ἀπὸ Θ.

5. ἀνάγκη ὑποτάσσεσθαι.

δ. τοῦ Θ. τετ.

κόσιαι ἐβδομήκοντα ἔξ. 1 Pet. iii. 20: ὀλίγοι, τοῦτ' ἔστιν ὄκτὼ ψυχαί. Αρο. xvi. 3: καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν.

ἔξουσίαις] *authorities*: used thus for human magistrates in Luc. xii. 11: ὅταν δὲ φέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἔξουσίας. Tit. iii. 1: ὑπομένησκε αὐτοὺς ἀρχαῖς ἔξουσίαις ὑποτάσσεσθαι. In Eph. iii. 10. vi. 12. Col. i. 16. ii. 15. 1 Pet. iii. 22, ἔξουσίαι denotes rather *angelic* powers, whether good or evil.

ὑπερεχούσαις] 1 Pet. ii. 13: ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον εἴτε βασι-

λεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν κ.τ.λ.

2. διαταγῇ] Act. vii. 53: ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων (explained by Gal. iii. 19: ὁ νόμος...διαταγεῖς δούλησθαι). διάταγμα Heb. xi. 23.

ἀνθέστηκεν] ix. 19: τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; κρίμα] both *human*, and that of God's displeasure.

3. φόβος] *a terror to*: as 1 Pet. iii. 14. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε· *fear not their intimidation*.

4. σοί] *to thee, the well-doer*.

5. διὰ τὴν ὄργήν] *on account of that wrath*, to avoid it.

καὶ διὰ τὴν συνείδησιν. διὰ τοῦτο γὰρ καὶ διάφοροις τελεῖτε λειτουργοὶ γὰρ Θεοῦ εἰσὶν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. ἀπόδοτε πᾶσιν τὰς ὀφειλάς· τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμὴν. μηδενὶ μηδὲν ὀφείλετε, 8

διὰ τὴν συνείδησιν] *on account of conscience, to keep it καθαράν* (1 Tim. iii. 9) and *ἀπρόσκοπον* (Act. xxiv. 16). For συνείδησις, see note on ii. 15. For διὰ, in its two applications here, see note on iv. 25: διὰ τά...διὰ τὴν.

λειτουργοῖ] for λειτουργός and its kindred forms, as applied to (1) men, in relation (a) to God and Christ, see xv. 16: λειτουργὸν Χριστοῦ Ἰησοῦ. Luc. i. 23: αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. Act. xiii. 2: λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ. Heb. ix. 21: τὰ σκεύη τῆς λειτουργίας. x. 11: πᾶς μὲν ἵερεὺς ἔστηκεν καθ' ἡμέραν λειτουργῶν. (β) to one another; xv. 27: ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 2 Cor. ix. 12: ἡ διακονία τῆς λειτουργίας ταύτης. Phil. ii. 17: λειτουργία τῆς πίστεως ὑμῶν. ibid. 25: λειτουργὸν τῆς χρείας μου. ibid. 30: τῆς πρός με λειτουργίας. (2) Angels; Heb. i. 7 (Ps. civ. 4: LXX.): ὁ ποιῶν...τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. ibid. 14: οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα κ.τ.λ. (3) Christ Him-

self; Heb. viii. 2: τῶν ἀγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς. ibid. 6: διαφορωτέρας τέτυχεν λειτουργίας.

εἰς αὐτὸ τοῦτο] *constantly engaged upon this one object*; viz. God's work: for προσκαρτερῶν (commonly used with a dative) see note on xii. 12.

7. τῷ τὸν φόρον] *sc. ὀφείλοντι λαβεῖν.*

φόρον ... τέλος] the former (*tribute to a foreign power*) occurs in Luke xx. 22: ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἡ οὖ; xxiii. 2: καὶ κωλύοντα φόρους Καίσαρι διδόναι. For τέλος (including tolls, customs, duties, &c.) see Matt. xvii. 25: οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἡ κῆνσον;

8. μηδενὶ] *let your only unpaid debt be love; that debt which can never be fully discharged, but the discharge of which (so far as it is possible) contains in itself the discharge of every other; for he who loves his neighbour has already, in substance, satisfied his whole relation towards him.*

εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν
Ex. xx. 13.
14, 15, 17. 9 ἔτερον νόμον πεπλήρωκεν. τὸ γὰρ Οὐ μοιχεύ-
 σεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπι-
 θυμήσεις, καὶ εἴ τις ἔτέρα ἐντολή, ἐν τῷ λόγῳ
Lev. xix. 18. τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ Ἀγαπήσεις
 ιο τὸν πλησίον σου ὡς σεαυτόν. ἡ ἀγάπη τῷ
 πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὐν
 ιι νόμου ἡ ἀγάπη. καὶ τοῦτο, εἰδότες τὸν καιρόν,

9. *om. ἐν τῷ alt.*

τὸν ἔτερον] *the other member of the relation (whatsoever it be) in which he stands towards any one: i. q. τὸν πλησίον in v. 9. See note on ii. 1: τὸν ἔτερον.*

9. καὶ εἴ τις ἔτέρα] *and any other commandment that there may be.*

ἀνακεφαλαιοῦται] Eph. i. 10: ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ.

Ἀγαπήσεις] Lev. xix. 18: LXX. Matt. xxii. 39. Mar. xii. 31. Luc. x. 27. Gal. v. 14. Jac. ii. 8.

10. οὐν ἐργάζεται] *refrains from doing, refuses to do.*

πλήρωμα] *used here in its first and most exact sense, that of contents; the thing by which another thing is filled: love is that by which νόμος (whether the law of Moses, which is naturally foremost in the Apostle's mind, or any other moral law) is filled up, and which is all that it contains: just as the*

crew of a vessel is called its πλήρωμα, or as, in Mar. viii. 20, the κλάσματα are called the πληρώματα of the baskets. We thus avoid the confusion of πλήρωμα with πλήρωσις. See note on xi. 12: τὸ πλήρωμα αὐτῶν.

11. καὶ τοῦτο] *and this moreover (let us do) as knowing the season, &c. For the phrase καὶ τοῦτο, and its equivalent καὶ ταῦτα, as introducing a further and stronger consideration, see 1 Cor. vi. 6: ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων. ibid. 8: ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. Eph. ii. 8: τῇ γὰρ χάριτί ἔστε σεσωμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον. Phil. i. 28: ὑμᾶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ. Heb. xi. 12: διὸ καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου.*

καιρόν] *season, occasion, op-*

ὅτι ὥρα ἥδη ὑμᾶς ἐξ ὑπνου ἐγερθῆναι· μῦν γὰρ
ἐγγύτερον ἡμῶν ἡ σωτηρία ἡ ὅτε ἐπιστεύσαμεν.
ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἡγγικεν. ἀποθώ- 12

11. ἥδη ἡμᾶς v. om. ὑμᾶς.

portunity: differing from *time* in the two points of (1) limited duration, and (2) a definite object.

ὥρα ἡμᾶς ... ἐγερθῆναι] like ἥλθεν ἡ ὥρα θερίσαι in Apoc. xiv. 15: a modification of the construction of ὥρα with a genitive, as in Apoc. xiv. 7: ἥλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ or (as elsewhere) with ἵνα, as Joh. xii. 23: ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ νὺξ τοῦ ἀνθρώπου. xiii. 1. xvi. 2, 32.

ἡμῶν] belongs to ἐγγύτερον.

ἡ σωτηρία] called, in viii. 19, ἡ ἀποκάλυψις τῶν νιῶν τοῦ Θεοῦ· in viii. 23, ἡ ἀπολύτρωσις τοῦ σώματος· in Eph. i. 14, ἀπολύτρωσις τῆς περιποίησεως· in Acts iii. 19, 21, καιρὸς ἀναψύξεως and χρόνοις ἀποκαταστάσεως, &c. Already ἐσώθημεν, but only τῇ ἐλπίᾳ· viii. 24.

ἐπιστεύσαμεν] refers to a single past act; *we became believers*. So, e. g., Joh. iv. 41, 53. Act. iv. 4. xiii. 12. &c.

12. ἡ νὺξ—ἡγγικεν] Our Lord says, Joh. ix. 4, ἡμέρα ἐστίν· ἔρχεται νὺξ· speaking of life as our time of work: St

Paul inverts the figure, when he speaks, not of work, but of safety and happiness. Then, this life is (by comparison) night, and the future life day.

προέκοψεν] προκόπτειν is originally, *to cut forward, to forward by cutting* (as by felling trees, &c. before an advancing army), *to forward*: but in the New Testament always, and in classical Greek most commonly, it is used intransitively, *to advance or make progress*: Luc. ii. 52: καὶ Ἰησοῦς προέκοπτεν σοφίᾳ καὶ ἡλικίᾳ κ.τ.λ. Gal. i. 14: καὶ προέκοπτον ἐν τῷ Ἰουδαισμῷ ὑπὲρ πολλούς. 2 Tim. ii. 16: ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας. iii. 9: ἀλλ' οὐ προκόψουσιν ἐπὶ πλείον. ibid. 13: πονηροὶ δὲ ἀνθρωποι...προκόψουσιν ἐπὶ τὸ χεῖρον. See note on ἐνεκοπτόμην, xv. 22.

ἡ ἡμέρα] 1 Cor. iii. 13: ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται. 1 Thess. v. 4: οὐκ ἔστε ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ. Heb. x. 25: καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

ἡγγικεν] Jas. v. 8: ὅτι ἡ

μεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ
13 τὰ ὄπλα τοῦ φωτός. ὡς ἐν ήμέρᾳ εὐσχημόνως
περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοί-
14 ταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζῆλῳ ἀλλὰ
ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς
σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

XIV. 1 Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβά-

14. ἐπιθυμίαν.

παρουσία τοῦ κυρίου ἥγγικεν. 1 Pet. iv. 7: πάντων δὲ τὸ τέλος
ἥγγικεν.

ἀποθώμεθα] Eph. iv. 22, 25.
Col. iii. 8. Heb. xii. 1. Jac. i.
21. 1 Pet. ii. 1.

τὰ ἔργα τοῦ σκότους] Eph. v.
11: τοῖς ἔργοις τοῖς ἀκάρποις τοῦ
σκότους. See also *vv. 3—14.*

τὰ ὄπλα τοῦ φωτός] Eph. vi.
11—17: ἐνδύσασθε τὴν πανοπλίαν
τοῦ Θεοῦ κ.τ.λ. 1 Thess. v. 8:
ἥμεις δὲ ήμέρας ὄντες νήφωμεν,
ἐνδυσάμενοι θύρακα πίστεως καὶ
ἀγάπης καὶ περικεφαλαίαν ἐλπίδα
σωτηρίας.

13. εὐσχημόνως] 1 Cor. xiv.
40. 1 Thess. iv. 12: ἵνα περι-
πατήτε εὐσχημόνως πρὸς τοὺς ἔξω.

περιπατήσωμεν] see note on
v. 4: περιπατήσωμεν.

κώμοις καὶ μέθαις] in Gal.
v. 21, amongst τὰ ἔργα τῆς
σαρκός, occur together μέθαι,
κώμοι, as also ἔρις, ζῆλος, and,
as an equivalent for κοίταις καὶ

ἀσελγείαις here, ἀκαθαρσία, ἀσέλ-
γεια.

14. ἐνδύσασθε] in the *ex-
ercise* of union with Him, as
already in the *possession* of
that union. Gal. iii. 27: ὅσοι
γάρ εἰς Χριστὸν ἐβαπτίσθητε,
Χριστὸν ἐνεδύσασθε. Compare
Eph. iv. 24. Col. iii. 10.

εἰς ἐπιθυμίας] i. e., εἰς τὸ ὑπα-
κούειν ταῖς ἐπιθυμίαις αὐτοῦ (sc.
τοῦ σώματος), vi. 12.

XIV. 1. τῇ πίστει] in point
of (in the matter of) *his* *faith*;
i.e., here, *his* *Christian confidence*;
his apprehension of the extent
of Christian liberty in matters
of conduct.

προσλαμβάνεσθε] *takes to
yourselves* as an associate and
partner: thus, e. g., xv. 7: προσ-
λαμβάνεσθε ἀλλήλους, καθὼς καὶ
ὁ Χριστὸς προσελάβετο ὑμᾶς.
Act. xviii. 26: προσελάβοντο
αὐτὸν καὶ ἀκριβέστερον αὐτῷ
ἔξεθεντο τὴν ὁδόν. Philem. 17:

νεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ὃς μὲν 2 πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἔσθιει. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἔξουθε- 3

εἰ σὺν με ἔχεις κοινωνόν, προσλα-
βοῦν αὐτὸν ὡς ἐμέ.

μὴ εἰς] *not for decisions of doubts; i. e., not with a view to judging his scruples, but rather to tolerating them.* The word διάκρισις occurs in 1 Cor. xii. 10: διακρίσεις πνευμάτων. Heb. v. 14: διάκρισιν καλοῦ τε καὶ κακοῦ in each case in the sense of *discernment or decision between things of opposite natures.* διαλογισμοὶ are *reasonings;* whether in the form of *doubts*, as in Luc. xxiv. 38: τί διαλογισμοὶ ἀναβαίνοντις ἐν τῇ καρδίᾳ ὑμῶν; or of *disputes*, as in Phil. ii. 14: χωρὶς γογγυσμῶν καὶ διαλογισμῶν. 1 Tim. ii. 8: χωρὶς ὄργῆς καὶ διαλογισμῶν. If διάκρισις could be taken in the sense not of διακρίνειν (*to decide*) but of διακρίνεσθαι (*to dispute, Act. xi. 2. Jud. 9; or to doubt, Matt. xxi. 21. Act. x. 20*), the interpretation of the words here might be, *not for disputatious doubtings, or, not for doubting disputations, but for peaceable and charitable sympathy.*

2. ὃς μέν...ό δέ] Matt. xiii. 4, 5: ἀ μὲν ἐπεσεν...ἄλλα δέ κ.τ.λ. Mar. iv. 4, 5: ὃ μὲν ἐπεσεν...

καὶ ἄλλο κ.τ.λ. Luc. viii. 5, 6: ὃ μὲν ἐπεσεν...καὶ ἔτερον κ.τ.λ. 1 Cor. xi. 21: καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. xii. 8, 9: ὃ μὲν γάρ διὰ τὸν πνεύματος δῖδοται λόγος σοφίας, ἄλλως δὲ...ἔτέρῳ δὲ...ἄλλῳ δέ κ.τ.λ.

πιστεύει φ. π.] *has confidence to eat anything;* is satisfied in his conscience as to the essential indifference of all kinds of food. The two questions which would arise in scrupulous minds in the early days of the Church, were (1) as to the duty of observing distinctions of clean and unclean food, as laid down in the Jewish ceremonial law; (2) as to the lawfulness of eating meat which might have been offered in sacrifice to an idol; upon which see 1 Cor. viii. throughout.

λάχανα ἔσθιει] as the only certain method of avoiding the above risk of pollution from idols.

3. ἔξουθενέτω] *despise* as absurdly scrupulous. For ἔξουθενέων and its equivalent ἔξουδενέων, see Mar. ix. 12. Luc. xviii. 9. xxiii. 11. Act. iv. 11. 1 Cor. i. 28. vi. 4. xvi. 11. 2 Cor. x. 10. Gal. iv. 14. 1 Thess. v. 20.

νείτω· ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρι-
4 νέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. σὺ
τίς εἰ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ίδίῳ
κυρίῳ στήκει ἡ πίπτει σταθήσεται δέ, δυνατεῖ
5 γὰρ ὁ κύριος στῆσαι αὐτόν. ὃς μὲν κρίνει ημέ-
ραν παρ' ημέραν, ὃς δὲ κρίνει πᾶσαν ημέραν·

xiv. 5. ὃς μ. γάρ.

κρινέτω] condemn as presumptuously indifferent. See note on ii. 27: *κρινεῖ*.

ὁ Θεὸς γάρ] God, in either case, if the conscience be clear and the life in other respects Christian, accepts: *why should man be more severe?*

4. τῷ ίδίῳ κυρίῳ] it is in relation to his own master that he either stands or falls, is either right or wrong. For the contrast in στήκει ἡ πίπτει compare i Cor. x. 12: ὥστε ὁ δοκῶν ἐστάντι βλεπέτω μὴ πέσῃ.

σταθήσεται δέ] I said, “stands or falls,” as though the result of God’s judgment were doubtful in the case supposed: but I say more; he shall not fall; he shall be pronounced to have preserved his integrity, if this be the only point at issue.

σταθήσεται] he shall be kept standing: Matt. xii. 25, 26: πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; Mar. iii. 24. Luc. xi. 18. Apoc. vi. 17: ἥλθεν ἡ ημέρα ἡ

μεγάλη τῆς ὁργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

δυνατεῖ γάρ] the power of Christ to uphold His servants is not affected by these differences of opinion on ceremonial points. For δυνατεῖν see 2 Cor. xiii. 3: ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν the only passage in which it occurs without variety of reading.

5. ὃς μέν] another illustration: the observance of the ceremonial Law in its prescription of holy days and seasons. See Gal. iv. 10: ημέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. Col. ii. 16: μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἡ ἐν μέρει ἔορτῆς ἡ νουμηνίας ἡ σαββάτων.

παρ' ημέραν] in comparison with, and so beyond, more than. xii. 3: ὑπερφρονεῖν παρ' ὁ δεῖ φρονεῖν. Luc. xiii. 2: ἀμαρτωλοὶ παρὰ πάντας. ibid. 4: ὄφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους. Heb. i. 9: ἔχρισέν σε ὁ

έκαστος ἐν τῷ ἴδιῳ νοὶ πληροφορείσθω. ὁ φρο- 6
νῶν τὴν ημέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων
κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ
μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ
Θεῷ. οὐδεὶς γὰρ ημῶν ἑαυτῷ ζῆ, καὶ οὐδεὶς 7
ἑαυτῷ ἀποθνήσκει. ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ 8
ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀπο-
θνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκω-

8. ἐάν τε ἀποθνήσκομεν δίσ.

Θεός... ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. In other passages a comparative precedes παρά· as πλέον, κρεῦτον, διαφοράτερον, ηλαττωμένον, &c.

πᾶσαν ημέραν] sc. ἵσην· implied in the contrast with clause above.

έκαστος] *though essentially indifferent, these matters require that a Christian judgment be exercised upon them by the individual.*

πληροφορείσθω] see note on iv. 21: πληροφορηθείσ.

6. ὁ φρονῶν] *all these things must be viewed in their religious bearing, in their aspect towards Christ (κυρίῳ φρονεῖ, ἐσθίει, &c.): then we shall be safe in either decision regarding them.*

φρονῶν] φρονεῖν means (1) *to have certain sentiments, a certain mind;* the accusative which follows it *defines those senti-*

ments; φρονεῖν τὰ τοῦ Θεοῦ, τὰ τῆς σαρκός, &c. (2) it passes into the use φρονεῖν ὑπέρ τινος (Phil. iv. 10). *to have sentiments respecting, to care for:* and (3), as here, it resumes the accusative, but in a sense similar to the ὑπέρ τινος· *to have sentiments with respect to, to mind or regard.*

κυρίῳ οὐκ ἐσθίει] *to the Lord (i.e., with distinct reference to Christ) he refrains from eating, and none the less gives thanks to God.*

7, 8. οὐδεὶς γὰρ—ἀποθνήσκομεν] *this reference of everything, not to himself, but to another; this relation to another, even Christ; is the characteristic of a Christian both in his life and in his death.*

8. ἐάν τε οὖν ζῶμεν] *and the necessary inference from this reference and relation to another,*

9 μεν, τοῦ κυρίου ἐσμέν. εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἐζήσεν ἵνα καὶ νεκρῶν καὶ ζώντων ιο κυριεύσῃ. σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἔξουθενεῖς τὸν ἀδελφόν σου; πάντες 11 γὰρ παραστησόμεθα τῷ βῆματι τοῦ Θεοῦ. γέ-
Ez. xlv. 23, 24. γραπται γάρ, Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ

is, that we belong to that other: death itself does not break the tie: in life and in death we are His.

9. εἰς τοῦτο γάρ] a result which was the direct object of the death and resurrection of Christ, and which consequently He will not now frustrate.

κυριεύσῃ] vi. 9, 14. vii. 1. Luc. xxii. 25. 2 Cor. i. 24. 1 Tim. vi. 15.

10. σὺ δὲ τί] this relation to Christ is inconsistent with any similar relation to man: we cannot belong, we cannot be accountable in the highest sense, to more than one person.

σὺ δέ] i.e., ὁ μὴ ἐσθίων, ὁ φρονῶν τὴν ἡμέραν, &c. the man not yet emancipated in conscience from the ceremonial yoke.

ἢ καὶ σύ] i.e., ὁ ἐσθίων, ὁ μὴ φρονῶν, &c. the more enlightened Christian.

παραστησόμεθα] we shall present ourselves before; παρά used as in phrases παρὰ τοῖς δικαιοστάς, δικαιοῦσθαι παρὰ τῷ Θεῷ Gal. iii. 11, παρ' ἑαυτοῖς Rom. xii. 16, &c. In 2 Cor. v. 10, παραστησόμεθα

τῷ βῆματι τοῦ Θεοῦ is expressed by φανερωθῆναι δεῖ ἐμπροσθεν τοῦ βήματος τοῦ Χριστοῦ. See note on vi. 13: παριστάνετε.

11. γέγραπται γάρ] Ez. xlv. 23, 24: LXX. κατ' ἐμαυτοῦ ὄμνιώ...ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ ὀμεῖται πᾶσα γλώσσα τὸν Θεόν.

Ζῶ ἐγώ...ὅτι] I live, because, &c. i.e., my life depends upon the fact stated; or, I stake my existence upon the truth of what I say: perfectly expressed in English by “As I live, every knee shall bend, &c.” For similar forms of asseveration, see 2 Cor. i. 18: πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐστιν ναὶ καὶ οὐ. xi. 10: ἐστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι η̄ καύχησις αὗτη οὐ φραγῆσεται κ.τ.λ. For a corresponding negative form see Heb. iii. 11 (Ps. xciv. 11: LXX.): ὡς ὄμοσα ἐν τῇ ὄργῃ μον, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μον· i.e., οὐ ζῶ (οὐ πιστός εἰμι, οὐκ ἐστιν ἀλήθεια ἐν ἐμοί, &c.) εἰ εἰσελεύσονται κ.τ.λ.

ἐμοὶ κάμψει πᾶν γόνυ] in token

κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἔξο-
μολογήσεται τῷ Θεῷ. ἄρα ἔκαστος ἡμῶν 12
περὶ ἑαυτοῦ λόγον ἀποδώσει τῷ Θεῷ.

Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο 13
κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ
ἀδελφῷ ἢ σκάνδαλον. οἶδα καὶ πέπεισμαι ἐν 14

11. ἔξ. π. γλ.

12. d. οὖν ἔ. λ. δώσει. οὐ. τῷ Θεῷ.

of submission and adoration. κάμπτειν (in this connection) is used intransitively here and in Phil. ii. 10: ἵνα ἐν τῷ ὄνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ: transitively, in xi. 4: οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. Eph. iii. 14: τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα κ.τ.λ.

ἔξομολογήσεται] shall tell out its acknowledgments; whether in the form of confession, as in Matt. iii. 6. Mar. i. 5. Act. xix. 18. Jac. v. 16; or of praise, as in xv. 9. Matt. xi. 25. Luc. x. 21. The 12th verse makes the former the predominant sense here, as in Phil. ii. 11 the same word is used (in allusion to the same passage of Isaiah xlvi.) rather in the other sense: ἔξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστός.

12. λόγον ἀποδώσει] Matt. xiv. 36: ἀποδώσουσιν τερὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Act. xix. 40: δοῦναι λόγον τῆς συστροφῆς ταύτης. Heb. xiii. 17: ὡς λόγον ἀποδώσοντες. 1 Pet. iv. 5: οἱ

ἀποδώσουσιν λόγον τῷ ἑτοίμῳ ἔχοντι κρίναι ζώντας καὶ νεκρούς. The converse of αἰτεῖν λόγον in 1 Pet. iii. 15.

13. ἀλλὰ τοῦτο] but, if you must be judges, let this be your judgment—not to place a stumblingblock in your brother's way.

πρόσκομμα] a stumbling-block: ix. 32, 33: 1 Pet. ii. 7: in quotations from Es. viii. 14: LXX. Also 1 Cor. viii. 9: μή πως ἡ ἔχουσία ἡμῶν αὐτῇ πρόσκομμα γένηται τοῖς ἀσθενεσιν. The form προσκοπή occurs in 2 Cor. vi. 3: μηδεμίαν ἐν μηδεὶ διδόντες προσκοπήν. For προσκόπτειν see v. 21. ix. 32. Joh. xi. 9, 10. 1 Pet. ii. 8. The origin of the metaphor is expressed in Matt. iv. 6. Luc. iv. 11 (Ps. xci. 12: LXX.): μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

σκάνδαλον] for the classical σκανδάληθρον, a trap-spring, a trap or snare: frequent (like the verb σκανδαλίζειν) in the New Testament, in the sense of a

κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δὶ’ αὐτοῦ· εἰ μὴ τῷ
15 λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. εἰ γάρ
διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ

thing or person acting as an impediment to right or temptation to wrong: *e.g.*, ix. 33. xi. 9. xvi. 17. Matt. xiii. 41: πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν. xvi. 23: σκάνδαλον εἰ μου. xviii. 7: σοὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων ἀνάγκη γὰρ ἀλθεῖν τὰ σκάνδαλα, πλὴν σοὶ τῷ ἀνθρώπῳ ἐκείνῳ δὶ’ οὐ τὸ σκάνδαλον ἔρχεται. Luc. xvii. 1. 1 Cor. i. 23. Gal. v. 11. 1 Pet. ii. 7. 1 Joh. ii. 10. Apos. ii. 14.

14. ἐν κυρίῳ] like ἐν Χριστῷ, ix. 1: the opposite of *extraneously to, independently of*, Christ: it means, as one included in Him, and exercising that union in the particular judgment formed and expressed.

κοινόν] *open to all*, as ἄγιος is *set apart for God*: hence *unholy, defiled*: Mar. vii. 2: κοινᾶς χερσίν. Act. x. 14: κοινὸν καὶ ἀκάθαρτον. ibid. 28. xi. 8. Heb. x. 29: τὸ ἀλμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν φῃγμάσθη. Apos. xxii. 27: οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος. Thus the verb κοινῶν, *to defile*; Matt. xv. 11. Mar. vii. 15, &c. Act. xxii. 28. Heb. ix. 13. οὐδὲν κ. δὶ’ αὐτοῦ] explained

and limited by Mar. vii. 15: οὐδέν ἔστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορεύμενον εἰς αὐτὸν ὁ δύναται αὐτὸν κοινώσαι. In matters of ceremonial observance, defilement is not *essential* (δὶ’ αὐτοῦ) but *relative* (ἐκείνῳ).

εἰ μὴ] *but*; almost *i. q. ἀλλά*. Luc. iv. 26, 27: καὶ πρὸς οὐδεμίαν αὐτῶν (*i. e.*, τῶν ἐν τῷ Ἰσραὴλ χηρῶν) ἐπέμφθη Ἡλίας, εἰ μὴ (*but on the contrary*) εἰς Σάρεφθα τῆς Σιδωνίας...καὶ οὐδεὶς αὐτῶν (*i. e.*, τῶν ἐν τῷ Ἰσραὴλ λεπρῶν) ἐκαθαρίσθη, εἰ μὴ (*but on the contrary*) Ναυμὰν ὁ Σύρος. Gal. i. 7: ὁ οὐκ ἔστιν ἄλλο (*not worthy of the name of another Gospel*): εἰ μὴ (*but*) τινὲς εἰσιν οἱ ταράσσοντες ὑμᾶς κ.τ.λ. ii. 16: οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ (*but on the contrary*) διὰ πίστεως Ἰησοῦ Χριστοῦ.

15. εἰ γάρ] *and, if you observe it to be so in any particular instance, it is your duty to abstain, though you may not share the scruple; for, if you, for the sake of your own gratification, hurt or distress another, you violate the law of charity.*

διὰ βρῶμα] *owing to food; for the sake of a thing so contemptible as a morsel of meat:*

ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἔκεῖνον ἀπόλλυε ὑπὲρ οὐ Χριστὸς ἀπέθανεν. μὴ βλασ- 16 φημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἔστιν η 17 βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ

such is the force of the absence of article and pronoun: it has almost the effect of ἀντὶ μιᾶς βρώσεως in Heb. xii. 16.

λυπεῖται] is *distressed, hurt, wounded*: but the clause which follows, μὴ τῷ βρώματί σου ἔκεῖνον ἀπόλλυε κ.τ.λ., gives to λυπεῖται a somewhat more serious aspect, as though “hurt” in the sense of “grieved” might pass on into “hurt” in the sense of “injured;” injured, i.e., by being induced, before the conscience is satisfied, to follow the example.

ἀπόλλυε] an awful warning as to the effect of wounding the conscience even in small matters. 1 Cor. viii. 10, 11: οὐχὶ η συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; ἀπόλλυται γάρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δὶ’ ὃν Χριστὸς ἀπέθανεν.

16. μὴ βλασφημείσθω] *let not that which is in itself a good thing, viz. an enlightened conscience, a perception of the breadth of Christian freedom, be exposed to reproach and censure, by being obtruded upon the notice of others who may not be ripe for it.* 1 Cor. x. 29: ἵνα τὶ

γάρ η ἐλευθερία μου κρίνεται ὑπὸ ἀλλης συνειδήσεως;

βλασφημείσθω] 1 Cor. x. 30: εἰ γάρ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὐ ἐγὼ εὐχαριστῶ; if by God's favour to me (in enlightening my conscience) I am able to partake without scruple of any kind of food, why am I to expose myself to blame and reproach in my use of that for which I give thanks? there is a sort of jar and discord between my thanksgiving and the bystander's reproaches, which I ought by all means to avoid. For βλασφημεῖσθαι see ii. 24. iii. 8. 1 Tim. vi. 1. Tit. ii. 5. 2 Pet. ii. 2.

ὑμῶν τὸ ἀγαθόν] equivalent to η ἔξουσία ὑμῶν in the passage quoted above from 1 Cor. viii. 9, to η σῇ γνώσις in 1 Cor. viii. 11, and to η ἐλευθερία μου in 1 Cor. x. 30.

17. οὐ γάρ] *it is not in bodily matters, such as the removal of ceremonial restrictions upon the use of food, that the essence of the Gospel consists, but in spiritual qualities communicated through the personal possession of the Divine Spirit.*

δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
 18 ἀγίῳ· ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ
 εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.
 19 ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκο-
 20 δομῆς τῆς εἰς ἀλλήλους. μὴ ἔνεκεν βρώματος
 κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρά,
 ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος

18. οὐ. τῷ pr.

19. διώκομεν.

18. *ἐν τούτῳ*] *herein*; i.e., in this way; in the pursuit and exercise of these spiritual qualities.

δόκιμος τοῖς ἀνθρώποις] by the gentleness and heavenliness of his character. For δόκιμος compare xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Jac. i. 12. See note on v. 4: δοκιμήν.

19. οἰκοδομῆς τῆς εἰς ἀλλή-
 λους] *mutual improvement*: from the frequent application of the term “house” or “temple” to Christians collectively (as 1 Cor. iii. 17) and individually (as 1 Cor. vi. 19), the figure of “building” is naturally used to express their progressive improvement and advancement in the Christian life: e.g., Eph. ii. 22: *ἐν φ. (sc. τῷ Χριστῷ) καὶ ὑμεῖς (you as well as other Christians) συνοικοδο-
 μένοθε (are in process of building up together) εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι.*

20. *κατάλυε*] perhaps suggested by the word οἰκοδομή above: *καταλύειν* is the exact opposite of οἰκοδομεῖν e.g., Gal. ii. 18: *εἰ γὰρ ἂ κατέλυσα τὰντα πάλιν οἰκοδομῶ*: and see 1 Cor. iii. 9: *Θεοῦ γάρ ἐσμεν συνεργοί (as here τὸ ἔργον τοῦ Θεοῦ)... Θεοῦ οἰκοδομή ἔστε.*

τὸ ἔργον τ. Θ.] explained by Phil. i. 6: *οἱ ἐναρξάμενος ἐν ὑμῶν ἔργον ὄγαθὸν ἐπιτελέσει κ.τ.λ. To wound the weak conscience in the manner spoken of, will be to thwart and eventually to destroy the good work which God had begun in that soul.*

πάντα μὲν καθαρά] limited as above: see note on v. 14.

ἀλλὰ κακόν] *but woe to the man whose disregard of ceremonial rules puts a snare in another’s way.*

διὰ προσκόμματος] like δι’ ιπομονῆς Rom. viii. 25. Heb. xii. 1. &c. *In the state or manner*

έσθίοντι. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν 21
οἶνον μηδὲ ἐν ὧ ὁ ἀδελφός σου προσκόπτει. σὺ 22
πίστιν ἡν ἔχεις κατὰ σεαυτὸν ἔχει ἐνώπιον τοῦ
Θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ὧ δοκι-
μάζει. ὁ δὲ διακρινόμενος ἐὰν φάγη κατακέ- 23
κριται, ὅτι οὐκ ἐκ πίστεως πᾶν δὲ ὁ οὐκ ἐκ
πίστεως ἀμαρτία ἔστιν.

Οφείλομεν δὲ ήμεῖς οἱ δυνατοὶ τὰ ἀσθενή—XV. 1

22. π. ἔχεις κ.

of, so as to involve, an impediment or snare to another: “who eateth with offence.” For διά see note on ii. 27.

21. καλὸν τὸ μῆ] it is well to forego anything, the most innocent enjoyments, the very necessities, of life, if the use of them can by possibility wound the conscience or injure the soul of another. 1 Cor. viii. 13: εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

22. σὺ πίστιν] your faith is strong; you have none of these weak scruples: enjoy then the blessing which God has thus given you: but enjoy it κατὰ σεαυτόν, not obtruding it upon others; and enjoy it ἐνώπιον τοῦ Θεοῦ, as one who must give account.

μακάριος ὁ μῆ] and happy is he who has no misgivings, no self-accusing and self-condemning thoughts, in the matter of

that which he approves, of that which he professes to think lawful and to do without scruple: happy he whose practice, in the discarding of observances, does not outrun his convictions. For κρίνει in the sense (given it by the context) of condemning, compare, e.g., Joh. vii. 51. Act. xiii. 27. See note on ii. 27: κρίνει. For δοκιμάζειν see notes on i. 28. ii. 18.

23. ὁ δὲ διακρινόμενος] he who doubts: see note on iv. 20: διεκρίθη.

κατακέριται] is already (by the very act) condemned: like ἡδη κέκριται, Joh. iii. 18. See note on vii. 2: κατήργηται.

ἐκ πίστεως] of faith; i.e., with the full conviction that he is doing right.

XV. 1. οἱ δυνατοὶ...τῶν ἀδυ-
νάτων] persons of strong and
weak faith; enlightened or un-
enlightened as to the extent of

ματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ ἑαυτοῖς
2 ἀρέσκειν. ἔκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω
3 εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν· καὶ γὰρ ὁ Χρι-
στὸς οὐχ ἑαυτῷ ἥρεστεν, ἀλλὰ καθὼς γέγραπται,
4 Οἱ ὄνειδισμοὶ τῶν ὄνειδιζόντων σὲ ἐπέπε-
5 σαν ἐπ' ἐμέ. ὅσα γὰρ προεγράφη, εἰς τὴν ἡμε-
τέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς
καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα
5 ἔχωμεν. ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρα-

Ps. lxix. 9.

xv. 4. οτ. διά αλτ.

our Christian freedom. For applications of these words severally to *persons*, as here, see, e.g., 2 Cor. xii. 10: ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. xiii. 9: χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν ὑμεῖς δὲ δυνατοὶ ἔτε. Act. xiv. 8: καὶ τις ἀνὴρ ἐν Δύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο.

βαστάζειν] Matt. viii. 17: αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν. Gal. vi. 2: ἀλλήλων τὰ βάρη βαστάζετε.

2. τῷ πλησίον ἀρεσκέτω] 1 Cor. x. 33: καθὼς κάγω πάντα πάσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν ἵνα σωθῶσιν. In any other sense than this (εἰς τὸ ἀγαθόν... πρὸς οἰκοδομήν... ἵνα σωθῶσιν) he *disclaims* and *forbids* pleasing men; Gal. i. 10: εἰ ἔτι ἀνθρώποις ἥρεσκον, Χριστοῦ δούλος οὐκ ἀν-

7μην. Eph. vi. 6: μὴ κατ' ὄφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, 1 Thess. ii. 4: οὐτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ Θεῷ.

3. ἀλλὰ καθὼς] *but on the contrary, so entirely forgot Himself that He bore the very reproaches which were designed for another, even God.*

καθὼς γέγραπται] Ps. lxix. 9: LXX. ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγε με, καὶ οἱ ὄνειδισμοὶ τῶν ὄνειδιζόντων σὲ ἐπέπεσον ἐπ' ἐμέ.

4. γάρ] *I thus apply the above words from the Old Testament—because, &c.*

ἵνα—ἔχωμεν] *that we may have our hope through (that our hope may be maintained by) that patience and comfort which the Scriptures teach and supply.*

5. Θεὸς...παρακλήσεως] 2 Cor.

κλήσεως δώῃ ύμιν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα διοθυμαδὸν ἐν ἐνὶ 6 στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. διὸ προσλαμβά- 7 νεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελά- βετο ύμᾶς εἰς δόξαν τοῦ Θεοῦ. λέγω γὰρ Χρι- 8 στὸν διάκονον γενέσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν 9

i. 3: ὁ πατὴρ τῶν οἰκτυρμῶν καὶ Θεὸς πάσης παρακλήσεως.

τὸ αὐτὸ φρονεῖν] see note on xii. 16.

κατὰ] according to (the teaching, example, and spirit of) Christ Jesus.

6. διοθυμαδόν] a word frequent in the Acts; and found there only, in the New Testament, with this exception.

δοξάζητε] see note on i. 21: οὐχ ὡς Θεὸν ἐδόξασαν.

τὸν Θεὸν καὶ] Eph. i. 17: ὁ Θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

7. εἰς δόξαν τοῦ Θεοῦ] to manifest God's character; especially as a God of truth (ὑπὲρ ἀληθείας Θεοῦ, v. 8): see note on iv. 20.

8. λέγω γάρ] I mean (my statement is) that Christ has taken upon Himself the twofold office, of a minister both to Jews and Gentiles, in fulfilment of

express promises to the former, and of express prophecies with regard to the latter, and thus (in either case) to display the character of God as a God of truth.

διάκονον περιτομῆς] like πατέρα περιτομῆς in iv. 12: see note on iii. 30.

τὰς ἐπαγγελίας] see note on ix. 4: αἱ ἐπαγγελίαι.

τῶν πατέρων] belonging to (i. e., given to) the ancestors of the nation. Gal. iii. 16: τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. The genitive as, e.g., in Gal. iii. 14: ἡ εὐλογία τοῦ Ἀβραὰμ and explained by Heb. vii. 6: τὸν ἔχοντα τὰς ἐπαγγελίας.

9. τὰ δὲ ἔθνη] and so that the Gentiles should, &c. an incomplete construction, appended to διάκονον γενέσθαι περιτομῆς, and expressing the second half of the work of Christ.

Θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου
 2 Sam. xxii. 50. Ps. xviii. 49.
 10 ψαλῶ. καὶ πάλιν λέγει, Εὐφράνθητε ἔθνη
 Deut. xxxii. 48. Ps. cxvii. 1. 11 μετὰ τοῦ λαοῦ αὐτοῦ. καὶ πάλιν, Αἰνεῖτε
 12 τωσαν αὐτὸν πάντες οἱ λαοί. καὶ πάλιν
 Ex. xl. 10. 13 Ἡσαῖας λέγει, Ἐσται η ῥίζα τοῦ Ἰεσσαὶ καὶ
 ὁ ἀνιστάμενος ἄρχειν ἔθνων, ἐπ' αὐτῷ ἔθνη
 14 ἐλπιοῦσιν. ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι
 ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν,
 εἰς τὸ περιστεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἀγίου.
 14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ
 περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύ-

11. κ. π. λέγει.

καθὼς γέγραπται] a combination of passages of the Old Testament in which τὰ ἔθνη are spoken of as partakers of God's blessings in common with ὁ λαὸς αὐτοῦ.

γέγραπται] Ps. xviii. 49 (2 Sam. xxii. 50): LXX. διὰ τοῦτο ...ἐν ἔθνεσι, Κύριε, καὶ τῷ ὁ. σ. ψ.

ὄνόματί] see note on i. 5.

10. καὶ πάλιν λ.] Deut. xxxii. 43: LXX.

11. καὶ πάλιν] Ps. cxvii. 1: LXX. αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

12. καὶ πάλιν Ἡ. λ.] Ex. xi. 10: LXX. καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ η ῥίζα κ.τ.λ.
 η ῥίζα τοῦ Ἰεσσαὶ] Αρος. v. 5: η ῥίζα Δαιδ. xxii. 16: ἐγώ εἰμι η ῥίζα καὶ τὸ γένος Δαιδ. ῥίζα appears to be used for the produce of the root; compare Ex. xi. 1 with 10: LXX. ἔξελευσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί, καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται ...καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ η ῥίζα τοῦ Ἰεσσαί κ.τ.λ.

14. καὶ αὐτὸς ἐγὼ] even I myself, though I thus write as if you needed these gifts.
 καὶ αὐτοί] even yourselves,

νης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ
ἀλλήλους νοοθετεῖν· τολμηροτέρως δὲ ἔγραψα 15
ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμιμήσκων ὑμᾶς διὰ
τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ 16
εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,
ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται
ἡ προσφορὰ τῶν ἔθνων εὐπρόσδεκτος, ἡγιασμένη
ἐν πνεύματι ἀγίῳ. ἔχω οὖν τὴν καύχησιν ἐν 17

15. τολμηρότερον.

prior to the utterance of these
prayers for you.

ἀγαθωσύνης] Gal. v. 22. Eph.
v. 9. 2 Thess. i. 11.

15. τολμηροτέρως δέ] and
this conviction (of your large
endowment with the grace of
God) has emboldened me in some
degree (ἀπὸ μέρους, as v. 24) to
write to you as I have done, by
way of reminding you of truths
already known to you, in virtue
of (διὰ) my special office as the
Apostle of the Gentiles.

ώς ἐπαναμιμήσκω] see 2 Pet.
i. 12: διὸ μελλήσω ἀεὶ ὑμᾶς ὑπο-
μιμήσκειν περὶ τούτων, καίπερ
εἰδότας καὶ ἐστηριγμένους ἐν τῇ
παρούσῃ ἀληθείᾳ.

τὴν χάριν] i. 5: ἐλάβομεν
χάριν καὶ ἀποστολήν. See note
on xii. 3.

16. λειτουργόν] see note on
xiii. 6.

ἱερουργοῦντα] properly, per-

forming sacred rites: τὸ εὐαγγέ-
λιον here (by a very common ap-
plication of the cognate accusa-
tive) defines the nature of those
rites; offering the constant sac-
rifice of a life spent in pro-
claiming the Gospel: and the
whole becomes equivalent to
the phrase in i. 9: φὲ λατρεύω
(see note) ἐν τῷ εὐαγγελίῳ κ.τ.λ.

ἡ προσφορά] above, the pro-
clamation of the Gospel was the
sacrifice: now, the fruit of that
proclamation, the Gentile body
converted and saved, is made
the προσφορά.

ἡγιασμένη ἐν πνεύματι ἀγίῳ]
the offering is consecrated, not
by the human agent, but by the
Holy Spirit: thus ἐν ἀγιασμῷ
πνεύματος, 2 Thess. ii. 13. 1
Pet. i. 2.

17. τὴν καύχησιν] my exul-
tation then is (not in myself,
but) in Christ Jesus in all that

18 Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν. οὐ γὰρ τολμήσω τι λαλεῖν ὃν οὐ κατηργάσατο Χριστὸς 19 δι’ ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος, ὡστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ· οὕτως δὲ φιλοτιμούμενον

18. τολμῶ.

19. το. ἀγίου.

20. φιλοτιμοῦμαι.

regards (*my work for*) God: the change made if τὴν be omitted is obvious.

18. οὐ γάρ] for *I will not deign* (or, *presume*; for either sense is admissible) *to speak of anything done by other Apostles, but only of Christ's works wrought by me personally.* The stress is on ἐμοῦ.

εἰς ὑπακοὴν ἐθνῶν] see note on i. 5: εἰς ὑπακοήν κ.τ.λ.

λόγῳ καὶ ἔργῳ] belongs to κατηργάσατο. λόγῳ would include the various particulars enumerated in 1 Cor. xiv. 6: ἐὰν δὲ πρὸς ὑμᾶς γλώσσαι λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ή ἐν ἀποκαλύψει ή ἐν γνώσει ή ἐν προφητείᾳ ή ἐν διδαχῇ; ibid. 18: εὐχαριστῷ τῷ Θεῷ, πάντων ὑμῶν μᾶλλον γλώσσῃ λαλῶ κ.τ.λ.

19. σημείων καὶ τεράτων] both applied to the Christian miracles; τέρατα with especial reference to their supernatural

character, and σημεῖα to their object as signals of Christ.

μέχρι τοῦ Ἰλλυρικοῦ] mentioned as the extreme point which he had reached *in the direction of Rome*; and that, it may be supposed, in the course of the journey briefly described in Act. xx. 1, 2: ἐξῆλθεν παρευθῆναι εἰς τὴν Μακεδονίαν. διελθῶν δὲ τὰ μέρη ἐκεῖνα κ.τ.λ.

πεπληρωκέναι] Col. i. 25: πληρώσαι τὸν λόγον τοῦ Θεοῦ: to complete, execute to the full, i. e., publish fully.

20. φιλοτιμούμενον] agreeing with με above: and (that I have done so, viz. πεπληρωκέναι τὸ εὐαγγέλιον) *being ambitious to proclaim the Gospel in this way* (οὕτως), namely, not where Christ was named, &c. οὕτως is explained by οὐχ ὅπου κ.τ.λ. φιλοτιμεῖσθαι, as the expression of a Christian ambition, occurs also 2 Cor. v. 9: διὸ καὶ φιλοτιμούμεθα...εὐάρεστοι αὐτῷ εἰναι.

εὐαγγελίζεσθαι, οὐχ ὅπου ἀνομάσθη Χριστός,
ἴνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, ἀλλὰ 21
καθὼς γέγραπται, Οἶς οὐκ ἀνηγγέλη περὶ Εα. iii. 15.
αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν
συνήσουσιν.

Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν 22
πρὸς ὑμᾶς· τυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς 23
κλίμασιν τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν
πρὸς ὑμᾶς ἀπὸ ἵκανῶν ἐτῶν, ὡς ἀν πορεύωμαι εἰς 24

21. γ. "Οψονται οις οὐκ ἀ. π. αὐ. κ.

22. ἐν πολλάκις τοῦ ἔλα.

ι Thess. iv. 11: καὶ φιλοτιμεῶσιν
θαυμάζειν καὶ πράστειν τὰ
ἴδια κ.τ.λ.

θεμέλιον] applied to the *first teaching* of the Gospel in any place. ι Cor. iii. 10: ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἀλλος δὲ ἐποικοδομεῖ

καθὼς γέγραπται] Εα. lii. 15: LXXX.

22. διῷ] *i. e.*, owing to my zeal in preaching the Gospel elsewhere.

ἐνεκοπτόμην] Gal. v. 7: τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι; ι Thess. ii. 18: ηθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς...καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. As προκόπτειν (see note on xiii. 12) is (1) *to cut forward*, (2) *to forward by cutting*, (3) *to advance generally*; so ἐγκόπτω is (1) *to cut in*, (2) *to enclose or intercept by cutting*, (3) *to impede*: the former perhaps a figure from pioneers

clearing the way for an army by cutting down trees &c. before it; the latter from an enemy impeding the progress of an army by cutting trenches &c. in its way.

τὰ πολλά] *so often; in those many respects which I have told you of*: see i. 13.

23. μηκέτι τ. ἔχων] *since I have no longer, &c.* see note on ii.

ι4: μὴ ἔχοντες: ιv. 19: καὶ μὴ.

τόπον] *room, i. e., an opening (like θύρα in ι Cor. xvi. 9. 2 Cor. ii. 12. Αρο. iii. 8) for successful labour.* Act. xxv. 16: τόπον τε ἀπολογίας λάβοι. Heb. xii. 17: μετανοίας γὰρ τόπον οὐχ εὗρεν.

κλίμασιν] 2 Cor. xi. 10: ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. Gal. i. 21: ἥλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

ἀπὸ ἵκανῶν ἐτῶν] *for many years back*: ἐξ ἵκανοῦ, Luke xxiii. 8.

24. ὡς ἀν] *whenever.* 1 Cor.

τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ἀφ' ὑμῶν προπεμφθῆναι ἔκει, 25 ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. νῦν δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἀγίοις. 26 εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν

24. ὑφ'.

xi. 34: τὰ δὲ λοιπὰ ὡς ἀν̄ ὅλῳ διατάξομαι. Phil. ii. 23: τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἀν̄ ἀφίδω τὰ περὶ ἐμὲ ἔχαντῆς. The sentence is interrupted by the words ἐλπίζω γάρ κ.τ.λ., and not resumed. The sense is as if θεάσασθαι πρὸς ὑμᾶς were added after Σπανίαν.

διαπορευόμενος] explained by ἀπελεύσομαι δι' ὑμῶν in v. 28.

ἐὰν ὑμῶν] when first I have been in some degree satisfied with your company: compare i. 11, 12.

25. πορεύομαι εἰς Ἱερουσαλήμ] see Act. xx. 3: μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν. ibid. 16: ἐστευδεν γάρ, εἰ δυνατὸν ἣν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. xxii. 15: μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱεροσόλυμα.

διακονῶν τοῖς ἀγίοις] Act. xxiv. 17: ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην καὶ θυσίας. For ἄγιος see note on i. 7.

26. εὐδόκησαν] a post-classical verb, (1) to think it well, to think fit, to be pleased, to desire, with infinitive, as here, and Luc.

xii. 32: εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 1 Cor. i. 21: εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. 2 Cor. v. 8: εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος κ.τ.λ. Gal. i. 15: ὅτε δὲ εὐδόκησεν ὁ ἀφορίσας με...ἀποκαλύψαι τὸν νιὸν αὐτοῦ ἐν ἡμοί. Col. i. 19. 1 Thess. ii. 8. iii. 1. (2) to be well pleased with, to take delight in, with ἐν, or εἰς, or a simple accusative; as Matt. iii. 17: ὁ νιός μου ὁ ἀγαπητός, ἐν φεύδοκησα. xii. 18: ὁ ἀγαπητός μου ὁν εὐδόκησεν ἡ ψυχή μου. xvii. 5. Mar. i. 11. Luc. iii. 22. 1 Cor. x. 5: ἀλλ' οὐκ ἐν τοῖς πλείονιν αὐτῶν ἡδόκησεν ὁ Θεός. 2 Cor. xii. 10: διὸ εὐδοκῶ ἐν ἀσθενείαις. 2 Thess. ii. 12. Heb. x. 6: ὀλοκαυτώματα καὶ περὶ ἀμαρτίας οὐκ ἡδόκησα. ibid. 8, 38. 2 Pet. i. 17: εἰς ὁν ἔγω εὐδόκησα. See note on x. 1: εὐδοκία.

Μακεδονία καὶ Ἀχαΐα] compare 1 Cor. xvi. 1, 3, 4 2 Cor. viii. 1, 4. ix. 1, 2.

κοινωνίαν] κοινωνία, like κοινωνεῖν (see note on xii. 13: κοι-

τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἀγίων τῶν ἐν Ἱερουσαλήμ. εὐδόκησαν γάρ, καὶ ὀφειλέ- 27 ται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτε- 28 λέστας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν

28. *om. αὐτοῖς.*

κοινωνῦντες), has the two senses of (1) *participation* or *communion*; either absolutely, or with *τινός* or *εἰς τι* of the thing in which, and *πρὸς τινα* or *μετά τινος* of the person (or thing personified) with whom, that participation exists: see *Act. ii. 42: προσκαρτεροῦντες...τῷ κοινωνίᾳ. 1 Cor. i. 9: εἰς κοινωνίαν τοῦ νιὸν αὐτοῦ. x. 16: κοινωνία ἐστὶν τοῦ αἵματος...κοινωνία ἐστὶν τοῦ σώματος τοῦ Χριστοῦ. 2 Cor. vi. 14: τίς κοινωνία φωτὶ πρὸς σκότος; viii. 4: τὴν κοινωνίαν τῆς διακονίας. xiii. 13: ἡ κοινωνία τοῦ ἀγίου πνεύματος μετὰ πάτων ὑμῶν. Gal. ii. 9: δέξιας ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας. Phil. i. 5: ἐπὶ τῷ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον. ii. 1: εἴ τις κοινωνία πνεύματος. iii. 10: τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ. Philem. 6: ἡ κοινωνία τῆς πίστεως σου. 1 Joh. i. 3: ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ὑμῶν· καὶ ἡ κοινωνία δὲ ἡ ὑμετέρα μετὰ τοῦ πατρός. ibid. 6: ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ. ibid. 7: κοινωνίαν ἔχομεν μετ' ἀλ-*

λήλων. (2) *imparting* or *communication*; as here, *κοινωνίαν ποιήσασθαι εἰς τοὺς πτ.* 2 Cor. ix. 13: *δοξάζοντες τὸν Θεὸν ἐπὶ τῷ... ἀπλότητα τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας. Heb. xiii. 16: τῆς δὲ εὐτοιάς καὶ κοινωνίας μὴ ἐπιλανθάνεσθε.*

27. *εὐδόκησαν γάρ]* *they thought fit, I say: strictly, I assert it, for they did think fit.*

όφειλέται] see i. 14.

εἰ γὰρ τοῖς] see 1 Cor. ix. 11: *εἰ ήμεῖς ὑμῖν τὰ πνευματικὰ ἐσπειραμεν, μέγα εἰ ήμεῖς ὑμῶν τὰ σαρκικὰ θερίσωμεν;*

τοῖς πνευματικοῖς αὐτῶν] *those spiritual blessings which once were theirs (the Jews') only. See xi. 17. &c.*

ἐκοινώνησαν] *shared in: (1) τινί, here, and 1 Tim. v. 22. 1 Pet. iv. 13. 2 Joh. ii. (2) τινός, Heb. ii. 14. See note on xii. 13: κοινωνοῦντες.*

λειτουργῆσαι] *see note on xiii. 6: λειτουργοί.*

28. *σφραγισάμενος]* *having secured (as by the affixing of a*

29 τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν. οἵδα
δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλο-
γίας Χριστοῦ ἐλεύσομαι. παρακαλῶ δὲ ὑμᾶς διὰ
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς
ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν
31 ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν, ἵνα
ρύσθω ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ
διακονία μου ἡ εἰς Ἱερουσαλήμ εὐπρόσδεκτος
32 τοῖς ἀγίοις γένηται, ἵνα ἐν χαρᾷ ἐλθῶν πρὸς

30. ἦ, ἀδελφοί, 8.

31. ἡ διαρφορία μ. ἡ ἐ. Ι.

seal to an instrument or possession). See note on iv. 11: σφραγίδα.

καρπόν] properly *harvest*, and so *receipt*, *benefit*, &c. See Phil. iv. 17: οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

ἀπελεύσομαι] *I will depart thence, i.e., from Jerusalem.*

δι' ὑμῶν] 2 Cor. i. 16: καὶ δι' ὑμῶν διελθῶν εἰς Μακεδονίαν.

29. ἐν πληρώματι εὐλογίας] *amidst fulness of blessing; charged with all the comfort which the approving love of Christ can convey.* πλήρωμα as in xi. 25. εὐλογία is *the pronouncing good of*, and with Θεοῦ or Χριστοῦ is *that authoritative benediction which fulfills itself*: see Eph. i. 3: εὐλογητὸς ὁ Θεὸς καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν

πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ.

30. διά] expressing the *instrument* of exhortation; that consideration which will avail in giving effect to the charge. See note on xii. 1: διά.

τῆς ἀγάπης τοῦ πνεύματος] *that love which the Holy Spirit inspires: the genitive as in v. 4: τῶν γραφῶν.*

συναγωνίσασθαι μοι] *to join your efforts with mine.* See Col. ii. 1, 2: ηλίκον ἀγώνα ἔχω περὶ ὑμῶν...ἴνα παρακληθῶσιν αἱ καρδίαι κ.τ.λ. iv. 12: πάντοτε ἀγενάζομενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτε κ.τ.λ.

31. ρύσθω] Luc. i. 74: ἐκ χειρὸς ἔχθρῶν ρύσθετας. 2 Thess. iii. 2: καὶ ἵνα ρύσθωμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων. 2 Tim. iv. 17: καὶ ἐρρύσθην ἐκ στόματος λέοντος.

νῦμᾶς διὰ θελήματος Θεοῦ καὶ συναναπαύσωμαι
νῦμῖν. ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων νῦμῶν· 33
ἀμήν.

Συνίστημι δὲ νῦμῖν Φοίβην τὴν ἀδελφὴν νῦμῶν, XVI. 1
οὐσαν καὶ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρε-
αῖς, ἵνα προσδέξησθε αὐτὴν ἐν κυρίῳ ἀξίως τῶν 2
ἀγίων καὶ παραστῆτε αὐτῇ ἐν ᾧ ἀν νῦμῶν χρῆσῃ
πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν
ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

Ἄσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συν- 3
εργούσις μου ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς 4
ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἵς
οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ

32. Θλω π. ὑ. δ. θ. κυρίον Ἰησοῦ. δὲ θ.
xvi. 1. οὐ. δὲ. οὐ. καὶ.

XVI. 1. συνίστημι] see note on iii. 5: συνίστησιν.

διάκονον] not necessarily implying an *office*, but the devotion of a Christian woman to the service of the poor and sick.

Κεγχρεαῖς] Act. xviii. 18: κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν εἰχειν γὰρ εἰχήν. The mention of Cenchress is one indication of the date of this Epistle; viz. during St Paul's second visit to Greece, Act. xx. 2, 3.

2. παραστῆτε] 2 Tim. iv. 17: ὁ δὲ κύριός μοι παρέστη καὶ ἐνε-
δυνάμωσέν με.

3. Πρίσκαν καὶ Ἀκύλαν] (1) at Corinth, from Rome, Act.

xviii. 2 (Πρίσκιλλαν): (2) at Ephesus, Act. xviii. 18, 19, 26.
1 Cor. xvi. 19: (3) at Rome, as here: (4) at Ephesus (probably),
2 Tim. iv. 19.

4. τράχηλον ὑπέθηκαν] hazarded life; possibly in the tumult at Ephesus, Act. xix., of which he speaks with equal emphasis in 2 Cor. i. 8, &c.: τῆς θλύψεως νῦμῶν τῆς γενομένης νῦμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρύθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι νῦμᾶς καὶ τοῦ ζῆν...δις ἐκ τηλικούτου θανάτου ἐφρύσατο νῦμᾶς κ.τ.λ. Perhaps also 1 Cor. xv. 32: εἰ κατὰ ἀνθρώπον ἐθηριομάχησα ἐν Ἐφέσῳ.

5 ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν
ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπη-
τόν μου, ὃς ἔστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χρι-
6 στόν. ἀσπάσασθε Μαριάν, ἡτις πολλὰ ἐκο-
7 πίασεν εἰς ὑμᾶς. ἀσπάσασθε Ἀνδρόνικον καὶ
'Ιοννίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους
μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,
8 οἱ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ. ἀσπά-
σασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν κυρίῳ.
9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν
Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπά-
10 σασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπά-

8. Ἀμπλιάτον. οτ. μου.

9. ἐν κυρίῳ.

5. τὴν κατ' οἶκον] i Cor. xvi. 19: Ἀκύλας καὶ Πρίσκιλλα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. Col. iv. 15: Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν. Philem. 1, 2: Φιλήμονι τῷ ἀγαπητῷ...καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ.

ἀπαρχὴ τῆς Ἀσίας] so Stephanas is called ἀπαρχὴ τῆς Ἀ-
χαίας, i Cor. xvi. 15.

τῆς Ἀσίας] for this limited sense of Asia compare, e.g., Act. ii. 9: Πόντον καὶ τὴν Ἀσίαν. vi. 9: τῶν ἀπὸ Κιλικίας καὶ Ἀσίας. xvi. 6: διελθόντες δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ὁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν

Βιθυνίαν πορευθῆναι κ. τ. λ. i Pet. i. 1: ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας. Αρος. i. 4, 11: ταῖς ἐπτά ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ...εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειραν καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

7. συγγενεῖς μου] as νν. 11, 21: probably, *my countrymen*; Jews like myself.

συναιχμαλώτους μου] if taken literally, seems to refer to some imprisonment not mentioned in the Acts: ἐν φυλακαῖς περιστοτέρως, 2 Cor. xi. 23.

γέγοναν] Alexandrine form of γεγόνασιν.

σασθε τοὺς ἐκ τῶν Ἀριστοβούλου. ἀσπάσασθε 11
 Ἡραδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς
 ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ἀσπά- 12
 σασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας
 ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν,
 ἡτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. ἀσπάσασθε 13
 Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα
 αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον, Φλέ- 14
 γοντα, Ἐρμῆν, Πατρόβαν, Ἐρμᾶν, καὶ τοὺς σὺν
 αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον καὶ 15
 Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ
 Ὁλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους.
 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ. ἀσ- 16
 πάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς 17
 τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν
 διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλί-
 νατε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι τῷ κυρίῳ 18
 ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν

17. ἐκκλίνετε.

11. Ναρκίσσου] possibly the freedman of Claudius.

13. Ῥοῦφον] the same proper name occurs in Mar. xv. 21.

τὴν...καὶ ἐμοῦ] who has been also as a mother to me.

16. ἐν φιλήματι ἀγίῳ] 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14.

17. διχοστασίας] Gal. v. 20:

ἐριθέναι, διχοστασίαι, αἱρέσεις.

ἐκκλίνατε] 1 Pet. iii. 11 (Ps. xxxiv. 14: LXX.): ἐκκλινάτω δὲ ἀπὸ κακοῦ.

18. τῇ ἑαυτῶν κοιλίᾳ] their own appetite: an allusion to the interested motives, love of gain, &c. of the false teachers. Phil. iii. 19: ὅν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ

κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας
 19 ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. ἡ γὰρ
 ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν
 χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν,
 20 ἀκέραιούς δὲ εἰς τὸ κακόν. ὁ δὲ Θεὸς τῆς εἰρήνης
 συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν
 ἐν τάχει.

‘Η χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 μεθ' ὑμῶν.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου,

18. οὐ. καὶ εὐλογίας.

20. συντρίψαι.

ἐπίγεια φρονοῦντες. 1 Tim. vi. 5: νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. Tit. i. 11: διδάσκοντες ἀ μὴ δὲν αἰσχροῦ κέρδους χάριν. εἶπέν τις ἐξ αὐτῶν... γαστέρες ἀργαῖ.

χρηστολογίας καὶ εὐλογίας] the distinction is that between *plausibility* and *flattery*.

ἀκάκων] *guileless*: Heb. vii. 26: ὄστος, ἀκακος, ἀμίαντος.

19. ἡ γάρ] *I am led to write thus by the universal report of your Christian obedience; which, while it causes me joy, makes me also anxious that it should not be abused by designing men to your injury.*

εἰς πάντας ἀφίκετο] see note on 1. 8: ἡ πίστις ὑμῶν καταγγέλλεται ἐν δλῷ τῷ κόσμῳ.

σοφοὺς...ἀκέραιος δέ] Matt. x. 16: γίνεσθε οὖν φρόνιμοι ὡς οἱ

ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. 1 Cor. xiv. 20: μὴ παιδία γίνεσθε τὰς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, τὰς δὲ φρεσὶν τέλειοι γίνεσθε. Phil. ii. 15: ἀμεμπτοι καὶ ἀκέραιοι.

20. συντρίψει] a term selected probably with special regard to Gen. iii. 15.

τὸν Σατανᾶν] the name (meaning *enemy*) occurs on three occasions in the Old Testament (in each case rendered in the LXX. by διάβολος); 1 Chron. xxi. 1. Job. i. 6, &c. ii. 1, &c. Zech. iii. 1, &c.: frequently in the New, beginning with Matt. iv. 10.

21. Τιμόθεος] was sent on into Macedonia and Greece from Ephesus (Act. xix. 22; compare 1 Cor. iv. 17. xvi. 10); rejoined St Paul in Macedonia (2 Cor. i. 1); was with him in Greece

καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγώ Τέρτιος ὁ 22 γράψας τὴν ἐπιστολὴν ἐν κυρίῳ. ἀσπάζεται 23 ὑμᾶς Γάιος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.

(as here); and accompanied him on his return to Asia (Act. xx. 4).

Λούκιος] the name occurs also in Act. xiii. 1, with the addition ὁ Κυρηναῖος: but identity cannot be inferred from a name so common. Λούκιος is not to be confounded here with Λουκᾶς: for St Luke does not appear (from the use of the first person in the narrative) to have been with St Paul in any part of the interval between his departure from Philippi in Act. xvi. 40, and his departure from Philippi in Act. xx. 6. For anything that appears to the contrary, St Luke may have been stationary at Philippi during the whole of that period, comprising (near its close) the date of this Epistle. It would be an arbitrary supposition (though not absolutely contradicted by the language of Act. xx.) that St Luke had joined St Paul in Greece, and accompanied him thence into Macedonia when he changed his point of departure for Asia (Act. xx. 3). Nor is there any closer connection in Greek between Λού-

κιος and Λουκᾶς, than in Latin between Lucius and Lucanus.

Ἰάσων] of Thessalonica: Act. xvii. 5—9.

Σωσίπατρος] called Σώπατρος Πύρρον Βεροιαῖος, Act. xx. 4, where he is said to have accompanied St Paul into Asia, immediately after this visit to Greece.

22. ὁ γράψας] as the *amanuensis*. For St Paul's usual method of authenticating his Epistles, see 2 Thess. iii. 17: ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὐτως γράφω. 1 Cor. xvi. 21. Col. iv. 18. For a departure from his practice of employing an amanuensis, see Gal. vi. 11: ὅτε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

23. Γάιος] see 1 Cor. i. 14, where he is said to be a Corinthian: we read also of Gaius a Macedonian (Act. xix. 29), and of Gaius of Derbe (Act. xx. 4), not to mention the Gaius to whom the 3rd Epistle of St John is addressed. The name (which is the Latin Caius) is, like Lucius in v. 21, too common either to prove an identity

ἀσπάζεται ὑμᾶς Ἐραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιον μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰώνιοις
26 σεσιγημένου, φανερωθέντος δὲ νῦν διά τε γρα-

24. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν· ἀμήν.

or to create a difficulty. Gaius of Derbe accompanied St Paul into Asia (Act. xx. 4) after this sojourn in Greece; but it is nevertheless most natural to understand the Corinthian Gaius to be here meant.

ἔνος...δλης τῆς ἐκκλησίας] probably the Christian congregation at Corinth met at his house for worship: see references in note on v. 5.

Ἐραστος] like Timotheus, had been sent on from Ephesus into Macedonia, Act. xix. 22: at a much later period he is said on one occasion to have “remained in Corinth” (2 Tim. iv. 20).

ὁ οἰκονόμος τῆς πόλεως] the treasurer of the city: the city is not named, but Corinth may be probably inferred.

25. στηρίξαι] applied (1) to *human agency*, (a) another's, Luc. xxii. 32. Rom. i. 11. 1 Thess.

iii. 2: (β) one's own, Jac. v. 8. Apoc. iii. 2: (2) to *Divine agency*, as here and 1 Thess. iii. 13. 2 Thess. ii. 17. iii. 3. 1 Pet. v. 10. &c.

κατὰ ἀποκάλυψιν] *in accordance with the unveiling of a secret hidden in silence through eternal times, &c.* κατὰ ἀποκάλυψιν seems to be in apposition with κατὰ τὸ εὐαγγέλιον κ.τ.λ. above.

χρόνοις αἰώνιοις] i. e., *throughout the whole period from the beginning of time* (dative of duration, as ἵκανῳ χρόνῳ Act. viii. 11. &c.): thus πρὸ χρόνων αἰώνων (*before the commencement of time*) 2 Tim. i. 9. Tit. i. 2.

σεσιγημένου, φανερωθέντος δὲ νῦν] the same contrast in Eph. iii. 5. Col. i. 26. 2 Tim. i. 9, 10. Tit. i. 2, 3. 1 Pet. i. 20.

26. διά τε γραφῶν προφητικῶν] *and by means (by the aid of the corroborative testimony) of*

φῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χρι- 27 στοῦ, ὃ ή δόξα εἰς τοὺς αἰώνας· ἀμήν.

27. *om. φ.* *al. τῶν αἰώνων.*

prophetic writings; i.e., of the writings of the ancient prophets. iii. 21: δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν. Compare 2 Pet. i. 19: ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον (*we have here a confirmation of the prophetic word*): showing the mutual confirmation of the Gospel and the prophetic writings.

εἰς πάντα τὰ ἔθνη] depends

probably upon *εἰς ὑπακοὴν πίστεως*, not upon *γνωρισθέντος*: *for obedience of faith unto* (i.e., *reaching, extending to*) *all nations*. See i. 5; where for *εἰς πάντα τὰ ἔθνη* we have *ἐν πᾶσιν τοῖς ἔθνεσιν*. Compare xv. 18.

27. *φ.*] involves a breach in the construction: *to Him, I say.*

εἰς τοὺς αἰώνας] see note on xi. 36.



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